

2. Some of the present problems of the mission work in Korea.

was one day late in leaving

The brief trip which we sailed from Manila to Japan on our way to Seoul, once entered rough weather and was three days overdue in reaching the Skt. This cut down our brief visit to Korea to seven days and made it impossible for our party to visit any of the stations except Seoul, and Pyeng Yang and Yon Chun. Dr. Kovaird was able to go with Mr. Wison to the meeting of the Australian Presbyterian mission in Asanpo. I spent four days at the mission meeting at Pyeng Yang and the rest of the time on trains or in Seoul. We asked the mission not to consider our coming as in any sense of the word a visit to the Korean mission but simply as an afternoon call on our way home from what had been real visits to Siam and the Philippines. Short, however, as our time in Korea was and insufficient for the purposes of a true mission visitation, it was nevertheless a time of great profit to us and made it possible at least to gather those impressions and to enjoy that refreshment of old friendship and to feel the weight of those facts for which a long time is not necessary. In reporting on our brief stay in Korea we must carefully abstain, accordingly, from forming or uttering any of those impressions or judgments for which a prolonged and intimate visit to all the stations of the mission would be the indispensable preparation.

We found letters waiting in Fusan requesting us to come directly to the mission meeting in Pyeng Yang to have conference with the mission before visiting Seoul and meeting, as we found it was expected that we should, with the Japanese officials. This was obviously the wise course. In Pyeng Yang there were rare opportunities of meeting with the Korean leaders of the church and of coming in touch with their spirit. The mission also kindly rearranged its docket so as to bring forward first the questions of the government general ordinance no. 83 providing regulations for religious propagation, and the government regulations concerning private schools, and the question of the union college in Seoul and the relation of the mission thereto so that we might know fully in the time allowed the mind of the mission on those three questions before returning to Seoul for any conferences there with government officials or with the representatives of other missions interested in the college. It will be simplest to speak separately of each of these subjects.

I. The Korean Church.

It has been a wonderful privilege to feel again the glow of Christian experience and the zeal in evangelistic service which characterize the church in Korea, to see the numerous churches and their crowded congregations, the careful and efficient organization, the strong sense of native responsibility, the full acceptance of the idea of self-support, the processes of pastoral care and congregational education, the admirable system of supervision and biblical training of church leadership, and the many other elements of church life and mission policy which make Korea one of the most interesting and inspiring mission fields in the world. If one's hope of seeing strong, and living and self-maintaining, self-directing churches on the mission field is dimmed by experiences in other lands, that hope revives when one visits Korea and Japan.

All the Presbyterian churches in Korea are united as in Japan in a single church body. In Japan the chief court of the church is still called a Synod but in Korea it is now a General Assembly, the fourth meeting of which was held at Taiku just before we arrived and was attended by 151 delegates. For the first time a Korean was moderator while both the retiring and new moderators were missionaries and

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missionaries were chairmen of almost all the committees, all who were present rejoiced at the active part taken by the Korean members who realize that the church is a Korean church in which they have the help of foreign missionaries and not a foreign church in which missionaries have their help.

According to the statistical records of the third General Assembly of 1914 there are 224 organized churches with 51 Korean pastors, 332 elders, 281 helpers, 59 men evangelists, 135 colporteurs, 163 women evangelists, 1773 church leaders, 3,479 unordained deacons, 5,130 Sunday School teachers, and over 5,000 "other officers". There are 1580 unorganized groups, 1460 prayer meeting places and 1647 church buildings. There were 79,000 Sunday School scholars and 82,000 attendants at Bible classes which are really Bible conferences held in various centers for extended periods of time. The total number of communicants was 60,047. The number baptized during the year was 7,516 but the statistics state that only 166 were admitted to communion, a strange fact as these baptisms did not include the infant baptisms which were separately reported as 2,103. The total number of ~~communicants~~ catechumens was 24,890 of whom 9,431 had been received during the year. The evangelistic expenditures of the church were Yen 12,181. The building expenditures Yen 47,800 the school expenditures Yen 58,290 and the other expenditures Yen 84,393.

1. These figures so full of encouragement suggest also on more careful study some of the present problems of the work. In 1912 for example the total communicants were 53,008 and the number baptized 8,826. In 1913 the total communicants were 55,517 and the number baptized 7,274. In 1914 the total communicants were 60,047 and the number baptized 7516. In other words although during these three years the additions to the church were 25,626 the net gain reported in communicants is only 7,039. The gross loss has been twice the net gain. There is a problem of leakage which has already begun to give concern to some of the observing workers. We had a strange and perplexing illustration of the fact during our visit in Pyeng Yang. Sunday evening two large union meetings were held one of men and the other of women. I spoke to the meeting of men in the Central church where there were fully 2,000 present and recalling my previous visit to Pyeng Yang eighteen years ago asked how many Christians there were in the audience who had been members of the church in Pyeng Yang eighteen years before. Only sixteen held up their hands. We were all amazed and Dr. Moffatt who was interpreting, explained the matter again but still only sixteen indicated that they were among the Pyeng Yang Christians of eighteen years ago. There were several thousands of Christians in Pyeng Yang then and it is inconceivable that of the men of that time only sixteen should be living now. When one has allowed for all the other explanations that may be suggested there still remains the apparently certain fact, as indicated also by the statistics of the General Assembly, and by observations of various missionaries and the results of the revivals in the churches, that there is a tremendous leakage in the church which would have drawn attention long ago if it had not been for the very large annual accessions which have more than made up for the loss.

2. This loss is the more strange when one remembers the careful pastoral oversight of the Korean churches. Sabbath attendance record books are carefully kept in the various congregations. This is the case even among the Korean congregations in Manchuria where "the attendance is marked by the Chinese numeral for six, the dot being for Sabbath morning the cross mark for Sabbath afternoon, the left down stroke for Sabbath night and the right down stroke for prayer meeting." In these Manchurian churches each worshipper reads a verse of scripture in turn and then recites it the next Sabbath. Both the Sunday School

and Bible class attendance greatly exceeds the number of the communicants, confirming what is known to be the fact that organized Christian communities are taught the Bible. I have never met in any other field as careful and effective processes of pastoral oversight and training as one meets in Korea. A writer in the "Korea Mission Field" complains that after a comparative study of the courses used in Bible classes and institutes in four missions and nine different stations in Korea he finds a woeful need of better correlation and system. He says "that not only was there no similarity in the courses of study between the stations of the same mission but that frequently in a given station no attempt had been made to correlate the courses of that station." As a result of his study this writer suggested the courses of study for three different types of classes for men and women covering ten years. Probably the Korean mission, in spite of irregularities among the stations, has done more than any other mission to carry out such consecutive and well planned Bible teaching and perhaps the irregularities among the stations are no greater than are proper to allow for the free play of individuality. But with the great growth of the church and the effort on the part of the missionaries to hold up the standards and to this end not to shy off responsibility too rapidly, the burden has probably become too heavy in many cases, with resulting loss. Undoubtedly also in Korea as everywhere, the hearts of some grow cold and enthusiasm wanes and the linkage results of which I have spoken.

3. While there are 224 organized churches only eighteen of these have Korean pastors. Fifty-seven have Korean co-pastors and 149 are without Korean pastors. Eighty-two missionaries are set down in the statistics of the Assembly as pastors and over nine tenths of the Korean churches are under their pastoral authority. This is a very different situation from that in Japan where only those church organizations are regarded as fully organized churches entitled to presbyterial representation and responsibility which are self-supporting and have their own Japanese pastors. The problem of transferring the pastoral care of the churches to Korean ministers with the assurance that the work will be rightly done, thus relieving the foreign missionaries from pastoral activity and setting them free for the distinctively aggressive work of missions is one of the living problems in every mission field and is not less living in Korea. Indeed it is more so, for the burden is becoming too heavy for many of the missionaries to bear. It is quite true that the pastoral work which the missionaries have to do is not confined to a single congregation, it is rather the work of apostolic and episcopal oversight, but it is greatly to be desired that both in the presbyteries and in the General Assembly, in the ecclesiastical administration of the church and in the instruction and oversight of established Christian congregations, the Korean ministers should be qualified and led on to do what the ministers of the Church of Christ in Japan are doing, leaving the missionaries free for the educational service of the church and for the immense task of fresh evangelization beyond the bounds of the existing Christian communities, which are but an insignificant fraction of the entire population.

4. Many of the missionaries feel that the Sunday Schools present a real problem, that the work of most of the teachers is by no means satisfactory, that it consists usually in a more or less profitable discourse to the pupils instead of actual teaching or training. It is a curious fact that the number of baptized children is less than one seventh of the total number of communicants.

5. The churches in Korea and the Church of Christ in Japan are notable in their recognition of the duty of self-support. The total contributions of the Church of Christ last year were Yen 112,012 from 24,145 members. The total contributions of the Presbyterian Church in Korea were Yen 203,666 from 50,047 members. These figures

Korea

include school expenditures which, I believe, is not the case with the Church of Christ. Taking the figures as they stand, however, this would mean an average gift of Yen 463 in the church of Christ in Japan and of Yen 3.39 in the church in Korea. Each church has its own missionary board, (the Board of Foreign Missions in Korea reporting in 1914 receipts of Yen 3,446 and the Board of Missions in Japan, Yen 11,005. The board in Japan, however, includes home missions which in Korea are cared for by the different presbyteries. In neither field are the church leaders satisfied. One of our missionaries in Korea writes, "For a concrete subject, let us take the Taiku field, which so far as the writer knows, is the best giver in south Korea. Supposing the 10,000 odd adherents in this field could be led to give systematically for 300 days in the year, thus excepting 52 Sundays and 13 holidays, the small sum of 1/10 of the price of a very poor Korean meal each time they ate, what would be the result? The cost of an ordinary meal in this city is 10 and 12 sen and in some of the country districts of this territory it is much but to be sure that we do not go above the cost to the ordinary member, let us take the lower amount and cut it in half; then remember we may also double the result without increasing the small gift very much. Five sen a meal is 2. each, and one tenth is the smallest Japanese coin in circulation in Korea. Let each one of these 10,000 lay by each meal even this small amount and at the end of the year, leaving out 65 days, we would have 45,000 yen or more than 33,000 yen above what was given according to last year's printed report. Double it, and you would have an amount more than seven and a half times what this district gave to all objects contributed to by the church."

Now when you take into consideration that outside the food price there is clothing, house furnishing, doctor's bills, taxes, etc., these people are not giving more than 1/100 of their income, even counting the vast majority of them to be the very poorest."

This is an exacting standard. Perhaps it would be better if there were more such rigor of ideal throughout the mission. On the whole the Korean church is doing well. As the secretary of the Board of Foreign Missions of the church pointed out at a luncheon at Pyeng Yang, many of the people were very ignorant, many of them were very unstable and needed to be patiently followed year after year before they were established in faith and character, and throughout the church the people were generally poor. The missionaries do not relax their insistence however and they are wise, for one hears in the Korean church as in all the churches in Asia, except in Japan, frequent emphasis on the idea which at last becomes almost a bete noir that the western churches and the foreign missionaries are the fathers and mothers and teachers and the Christians who are native to the land only their children and pupils. This idea found expression even at this luncheon of the strongest and most virile leaders of the Korean church.

6. The Korean church has been trained exclusively in one theological view. Not only has it been protected from the modern critical problems and from what would be called at home "liberal" theological opinions but every effort has been made to maintain a particular type and emphasis of conservative theological view. Even one who might sympathize with this view and especially with ~~the~~ its great central convictions could not, I think, but be fearful of the day when the tides of thought with which we have to deal in the next break in upon the Korean Christians. Will they have been prepared for that day? The Church of Christ has met this day and dealt with it and on the whole with wonderful loyalty and fidelity to the evangelical foundations.

in Japan

II. The Union Christian College in Seoul.

After a full and earnest discussion of the college question first by the Executive Committee and then by the mission and after considering various proposals laid before it, the mission adopted the report of the Executive Committee, amended by the committee of its own accord and judgment in view of the discussion, as follows; The Committee desires to call the attention of the mission to the present status of the college question.

"According to Board Letter No. 249 the continuance or non-continuance of the Pyeong Yang College, under certain limitations, was left to the decision of the Mission. That decision was rendered. (See Ad Interim Actions No. 79) The Board also decided that it would co-operate with other Mission Boards in starting a union college in Seoul. The organization of this college was to be effected in one of two ways. First, if the decision of the Board commended itself to the judgement of the Mission as a wise decision under the circumstances the Mission was to proceed at once, through the Executive Committee to the election of our proportionate representation on the Field Board of Managers, such representatives to be men in sympathy with the previously adopted policies of the Seoul Institution; and to this Field Board of Managers was given the authority to proceed with the college organization. On the other hand, if the Mission, following its best judgement, did not feel prepared to do this the Board did not insist upon the Mission acting contrary to its judgement and presented an alternative method for the organization of the College, which was, that such native individuals in the Mission as desired to do so were authorized to represent the board in co-operating with the representatives of other missions in starting the College.

"The effect of the Mission's failure to adopt either the recommendation of the Executive Committee or the Report of the Minority of the Committee (See Ad Interim Actions No. 82) was that up to this time the Mission has made no decision as to whether or not it will participate in the Seoul College.

"The Mission having failed to decide immediately as to whether or not it would participate in the College, certain individuals in the Mission feeling that they were free to proceed, represented the Board and in cooperation with the representatives of other missions started the College, and it is now in operation.

"The Committee feels that it is due to all parties concerned that the mission at this time make a decision as to whether or not it will participate in the new institution. As to what, in the mind of the Committee hinges upon this decision we refer the Mission to the Preamble to Ad Interim Action No. 82 of the Report of the Committee.

"We recommend that

"In regard to the question presented to the mission in Board letter 249 that after long prayer and careful consideration of the board's request and only after repeated attempts to find some other solution of the problem; we reply to the Board that much to our regret we cannot see our way clear to participate in the Seoul College and we ask the Board to make arrangements to operate the College independent of the Mission."

It was evident to almost every one that the whole subject had become ~~extricated~~ entangled and perplexed almost beyond the hope of solution. The mass of correspondence, the chronological criss-crossing, various secondary elements only half realized or not realized at all either at home or on the field, the conscientious differences of opinion, the confusion due to the incursion into the problem of ^{influences} ~~aspects~~ from without, and many other things, made a tangle from which there was no escape by argument. The mission honestly and earnestly sought to do what it believed was wisest and best and right and now laying aside any diversities

of judgement and leaving the past behind, the true course for all is to go forward on the plan now accepted by the mission. It will not be an easy plan, as actions of the mission may affect the college and actions of the college affect the mission in ways that may not have been foreseen and that it will be at variance with the principle of separated responsibility involved in the action of the mission. The conscientiousness and good faith of the Executive Committee of the mission and of the Board of Managers of the college will have to be relied upon to guide in the wise settlement of each difficult question as it may arise.

Quite apart from the question of relations between the college and the mission there are various important matters still unsettled with regard to the college itself, for example, its charter, its curriculum, the nature and means of its religious influence, its property, its faculty, etc., etc., which call for the most careful consideration both on the field and at home.

III. Regulations for religious propagation.

At the meeting of the mission Dr. Moffatt made a careful and judicious statement with regard to the regulations and reported the action of the Federal Council of the missions in Korea which was ratified by the Korea mission as follows:- "Resolved that the members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian Missionaries we recognize the constituted civil authorities as ordained by God and to be duly honored and obeyed in accordance with the word of God. Further, whereas the recently issued Ordinance No 83, 'providing regulations for religious propagation in Chosen' seemed to many of our missionaries to infringe upon the spiritual liberty of the church of Christ and especially article IV and VI, being an addition to and going beyond the rules and regulations issued by the Imperial Government for the churches in Japan proper, awakened the Christian churches to appoint their own officers and decide upon their qualifications, therefore, resolved that we record our pleasure that our apprehensions have been allayed through an interview granted to members of this Council by Mr. Usami, Director of Home Affairs in the Government-General, by his declaration that it is not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in their freedom of belief, or in the appointment of their officers or in their work of evangelization.

"Therefore further resolved that we instruct the Legal Committee of this Council,

"1st, to print for the information of the missionaries represented in this Council a report of the above mentioned interview,

"2nd, to secure for the constituent missions proper forms of report that the making out of the required reports may be facilitated."

Dr. Moffatt called attention to the four articles in the regulations which had chiefly aroused concern:

Article 4 providing that "in case the Governor-General of Chosen considers the power of superintendents of religious propagation work, their methods of superintending, or the personnel of offices of religious propagation work not suitable, he may order changes in them."

Article 6 providing that in case the Governor-General considers it necessary he may order religious denominations or sects other than the Shinto or Buddhist, to appoint superintendents of their religious propagation work.

Article 9 providing that "those intending to establish churches, preaching houses, and similar other institutions for religious purposes, shall obtain permission of Governor-General of Chosen for so doing by

reporting to him on the following items:-

- "1. Reason, and local conditions necessitating the establishment of these.
- "2. Names and localities.
- "3. Areas of ground and buildings, the names of their owners and ground plans.
- "4. Names of religion and denominations or sects.
- "5. Qualifications of propagandists to be appointed and methods for selecting them.
- "6. Expenditure of establishment and ways and means for meeting it.
- "7. Methods of superintendence and maintenance."

Article 10 providing that when it is intended to introduce changes in any of the items between 2 and 7 enumerated in article 9, the permission of the Governor-General should be "obtained for so doing by submitting to him reasons necessitating the changes".

Dr. Moffett stated that in the interview which they had had with Mr. Usami which, it must be understood, was purely unofficial, Mr. Usami had explained that by "superintendent" the government meant nothing but some individual with whom the government might deal as the official representative of the church or mission, that there was no thought of requiring the appointment of any one who should be a superintendent or bishop of the work, that the details called for in Article 9 were desired for taxation purposes in order to know what property was exempt, that the government did not intend to deal with the spiritual qualifications of propagandists, and that as to Article 10 it was not a formal, official permission that needed to be secured but only the government's acceptance of reports by the missions as to what they were doing or intending to do. With these explanations the anxieties of the mission were allayed.

Several other considerations also made the mind of the mission more restful. (1) It was ^{recalled} ~~stated~~ out that in many countries it has been found necessary or desirable to have some one representative of the mission with whom the government might deal. For years the missions in the Turkish Empire have had such representatives. We have always had to have some one in Rumania in this capacity and in several missions in eastern Asia it has been found very desirable from the mission's point of view to have some one represent it with the government who had special tact and was found to be acceptable to the officials. It is easy to see that the government in Chosen would find it a great advantage and convenience to have some one official representative to deal with in the case of each mission body. (2) It was stated in the mission, and later confirmed by one of the officials in Seoul that these regulations had been in effect in Korea for many years in the case of Shintoism and Buddhism and were now simply generalized so as to cover the whole field of the relation of the government to religious propagation. (3) Dr. Reischauer and Dr. ^{of Japan} representing the Presbyterian and Congregational missionaries who were present at the mission meeting called the attention of the mission to the fact that ~~the~~ regulations practically the same as those proposed for Korea had been in effect in Japan since 1899 and had not embarrassed the missions in the slightest degree. Dr. Peters of Japan had written a careful letter, in reply to inquiries addressed to him with regard to the effect of the regulations in Japan, in which he said, "They have not troubled or hampered us in the least and are not difficult to comply with. At first we supposed that we had to make a new application every time we wished to open a special meeting anywhere but we were soon told that this was not necessary and now we scarcely ever think of the regulations except when a missionary moves into a new place and when we wish formally and publically to dedicate a new building whether our own or rented, to Christian work." Dr. Peters explained that the issuance of such regulations was entirely in accord with the

Japanese system of administration and that there was really considerable need of such regulations. "As the various Shinto and Buddhist sects can by no means be trusted to behave themselves without some regulation and supervision on the part of the officials."

It would seem to be perfectly clear that these regulations have nothing to do with the right of religious liberty. That right, as we understand it, is first a right of freedom of belief and second a right to propagate belief. But it has always been recognized in every land that this second right is subject to the police power of the state. It is clear from the terms of the regulations that they affect all religious propagation alike and are not intended to interfere in any way with proper Christian evangelization. The Japanese officials have been hearty and outspoken in their statements that they welcome the fullest and freest activity of the missions in their work of religious propagation. *direct*

IV. Regulations Regarding Private Schools.

It is not necessary or desirable to attempt here a history of the development of our educational work in Korea and of the beginnings and development of the national system of education projected with great efficiency and foresight by the Government-General of Chosen, or of the processes which have been going on adjusting the educational work of the missions to the rapidly growing educational system of the Government. The three pamphlets published by the government entitled "The Chosen Educational Ordinance and Various Attendant Regulations," "Manual of Education of Koreans," and "Instruction, Regulations and Remarks concerning Private Schools," set forth clearly the policy and aims of the government and the letters and statements prepared by Dr. Brown and Dr. Adams discuss with great care some of the questions which have been raised. These pamphlets and statements are before the Board. It will suffice here, accordingly, to try to state what seems to me to be the real issue that is involved and to report what has been suggested in the way of working solution of the present problem.

I do not believe that the central issue is the issue of religious liberty or of the theoretical or practical relations of education and religion. The central issue is the issue of assimilation, the complete amalgamation of Korea and the Koreans with the larger Japanese nation and nationality and the subordination and adjustment to this aim of the influences that are moulding the Korean people. The problems which are presented to us as a mission are those which grow inevitably out of the presence and the influence, conscious and unconscious, of a mission from one nation working in a field where another nation is trying to assimilate the local population. We met this same problem both in Form and in the Philippine Islands. (1) Our North Siam mission is working in a territory and among a people which the government of Siam is seeking to absorb and assimilate. When our mission was established among the Lao people all that northern section of Siam was practically independent. It spoke its own language. It had its own governments. It was separated from Siamese administration by a wall of mountains and thick jungles. It acknowledged a tributary relationship to Bangkok and once a year with great state sent a tribute-bearing embassy. It was this exception it was practically an independent country. Our missionaries went there with an extra-territorial status which gave them a sort of consular influence and social standing. They were able to acquire from the native chiefs whatever land they desired. They established the first schools, in which they naturally used the Lao language. They set up a press and issued the first printed Lao books. Some of them came naturally to think of the Lao field as the center of a vast work from which Lao literature and Lao preachers would be sent out far and wide over a great area of country. In time, however, by an inevitable and tactful movement, the administration

of Siam has been extended over all this section. The railroad has destroyed the old isolation. Siamese administrators and courts and armies and police now cover the whole region. With them, and with the railroads and with government schools the Siamese language is spreading rapidly. Already we are teaching it in our schools and in some of them are doing all our work in Siamese. Our missionaries who had written Lao text books are now translating them into what is to be the dominant language. Before his death Dr. MacGilvary foresaw the new day and realized what it was to mean and Mrs. MacGilvary told ~~so~~ that he lamented ~~before his death~~ that he had not foreseen earlier and helped to shape the policies of the mission so as to welcome and promote and not to obstruct the assimilating tendency which was as powerful as time. He lamented that the mission had ever printed Lao books at all. Perhaps in this however what actually happened was better than any later laments for the Lao printed literature has been an immeasurable blessing and its work is not yet done. But the issue which was in Dr. MacGilvary's mind was a real issue, namely, as to whether a mission in such a field shall promote or delay by its influences an amalgamating racial movement whether that movement is proceeding unconsciously or is made a direct policy of the government within whose territory the mission is at work. (2) In the Philippine Islands we see the same problem in a yet more vivid form only there the government is our own and the missionaries are not ourselves but Roman Catholics. The American government has been pursuing in the Philippine Islands a policy of assimilation. Quite apart from the question of the ultimate political destiny of the Islands the government and every governmental influence has wrought to unify the Filipino people, to permeate their life with the American spirit and the principles of American political institutions, to give them one language and that language English. The Roman Catholic missionaries found it very difficult to adjust themselves to such a policy. In the interest of the peace and harmony of the Islands and as necessary to the carrying out of its purpose, the government actually went so far as to insist upon the withdrawal from the Islands of a large body of Roman Catholic missionaries whose presence militated against the assimilating process. If the Roman Catholic church had been wise it could have thrown itself heartily into the government's program and promoted its policy both as to the language and the ideals which the government was seeking to spread among the people. This the church has failed to do. Indeed it is a body which has no fault for adjustment such as this. Where the Roman Catholic church has failed in the Philippines, our mission is succeeding in northern Siam and although it will be hard for it to make some of the readjustments that will be necessary, it will make them and its influence will be one of the wholesome and constructive influences that will make northern Siam. Its problem will be no easy one, however, and the present tendencies in Siam in the interest of Buddhism as the national religion may make the task very much more difficult than it has been, more difficult by far than the task of the missionaries in Korea is.

This view of the real issue in Korea simplifies our problem very greatly on one way while it complicates it in another. It complicates it because not unnaturally the Korean people have been slow to accept the idea of the absorption of their racial identity into the enlarged Japanese nationality. The Japanese recognize and respect this feeling on the part of the Koreans. In one of the girls' schools in Tokyo the teachers told me that Japanese girls wept when the teachers explained to them the history of Korea and told them why they must show special love and consideration for the Korean girls who had come to study among them. But on the other hand the Japanese argue that it was only a question as to whether the Koreans, left to themselves or to the Chinese or Russians, should be wasted by their own government

and trampled over by the onward movement of the world's life, or be gathered up into the larger national personality in which the Japanese offer them their own place and propose to mingle with them their own blood. Already there is an increasing number of Koreans who believe that this is the larger destiny for their nation and who are throwing themselves in with the assimilative process. Thousands of Japanese are moving into the peninsula and intermarrying with the Koreans. The Japanese language is spreading rapidly throughout the country. Whatever regrets or longings any may cherish among the Korean people or among their friends in other countries, does it not seem ~~that~~ the policy of assimilation proposed by Japan is not only inevitable but also the opening of a wide door for Korea? More English and German and Irish people have come to America than there are Koreans in Korea. These European races have melted themselves into our American nationality to their enriching and ours. Great racial assimilations have taken place again and again in history. If it is clear that the amalgamation of the Koreans and the Japanese is in the great program of history will it not be far better for all forces to cooperate and might not the Christian church in Korea do for Christianity both in ~~China~~ ^{China} and in Japan and in the greater Japan a unique service by ~~joining~~ ^{joining} its leadership in this process of assimilation. Until however the Korean people have been able to accept more fully this ideal of assimilation it is clear that those who would lead them cannot separate themselves too far from them but must be wise and patient. It is this fact which makes the position of the missionaries difficult. If they go too fast in pressing thoughts like these upon the Koreans they may lose all their influence and be disqualified for rendering the very service which a more cautious course may enable them to render to a singular degree.

On the other hand if this view is accepted and the government comes to realize that the missions and the churches in the West thoroughly appreciate its aims then, I think, there is ground to believe that such problems as have arisen with regard to the schools will be capable of a much easier solution than will be possible if the missions and their influence are conceived as standing in the way of the assimilative process.

Of course it may be asked whether it is the duty of a mission to entertain such considerations as these at all, whether it has any business but the simple business of preaching the gospel to the people, whether it is any part of its function either to aid or hinder policies of nationalization which are operating around it. If any one should take this view that a mission should confine itself to the simple task of preaching the gospel and have nothing to do with schools or institutions, he would find doubtless some among the Japanese officials who would sympathize with him. Such a view would solve the problem of the mission schools by giving them up altogether. But this is the missionaries in Korea are unwilling to do. And they believe that it is not necessary that they can conduct the schools in such a way as to occasion the government no concern, but rather to help it in all its purposes for the progress and well-being of the people. But even if the missionaries do confine themselves simply to preaching, it is to men that they have to preach and to men not as individuals but as members of a society. Twenty five years ago it was possible to preach the gospel in Korea just to individuals. The nation was a mass of unsocialized units. But now it is a society administered by officials representing one of the most tightly-woven political and social organizations we know. It is impossible for missionaries anywhere in the world to prevent their influence from affecting society. The very existence of our mission compounds and institutions, the vineyards and apple orchards of the missionaries, so highly appreciated and commended by the Japanese, the fact that we are in Korea at all and that we come from America, all these things are influences that

reach out beyond our wills. The mere existence of the Christian church, the largest collective consciousness in Korea, is an unconscious influence whose power cannot be measured. All these things have to be kept in mind when we try to think of the possibility of a colorless attitude. The wise and true and safe course it seems to me is to recognize the actual facts of life, to accept the responsibilities involved in our presence in Korea as Korea is to-day and not reluctantly or passively, but positively and wisely to co-operate as we have been doing in the working out of the great future of Chosen as a part of Great Japan.

Where possible, perhaps it would be better to say, the imaginable solutions of the problem presented by the educational regulations forbidding in all new schools, and in all old schools after ten years, any religious worship or instruction in the curriculum of the school, would seem to be four. (1) If the government realized that we took the view of its policy of assimilation which has been set forth and could perceive that just as in Japan and in every other land the Christian church is the strongest and best force at work for all good and righteous ends, it might be willing radically to amend the regulations and to give private schools even now more privileges ~~than~~ than are accorded in Japan. (2) Or it might be that, as many have gathered from a study of the situation and from remarks of the officials, if the missions were prepared to turn over their primary schools to the government, the government might be ready to make freer arrangements with regard to advanced schools. Some of the missionary agencies in Chosen ~~are~~ are disposed to take this course, others feel that the church primary schools are especially important but it seems to be generally recognized that in time the same conditions will prevail that prevail in Japan where with a compulsory school law primary education has become almost entirely a state function as it is in America. (3) Or we might forego the establishment of any new school which would come under the regulations and be content with the maintenance of such schools as we have and which can continue religious worship and teaching in the curriculum for ten years in the hope that by the end of that period there may be, as there certainly will, great changes in educational policy both in Chosen and in Japan proper. There are some new institutions, however, which the missions feel to be indispensable and there are some existing institutions which have not yet received government sanction and which will only be sanctioned under the new regulations. (4) Or on a basis of the most friendly and sympathetic conference possible with the government we should seek to discover whether there may not be some working arrangement by which there may be religious worship and teaching for the pupils of the school apart from the official government curriculum.

Aside from this question of the relation of the educational regulations to the teaching of religion in our schools, there are some important points in connection with our schools which should be referred to. (1) The government regulations have to do in the main with questions of educational standard, the teaching of the national language (Japanese), the character of the education needed, with reference specially to its usefulness and practicability in the social and industrial conditions prevailing in Korea. In these and other regards the ideals of the government ought to be the ideals of our mission schools and the missions generally agree that they need a great deal of strengthening and the raising up of more efficient teachers in order that the quality of the schools may be made what the government demands and what the Christian conscience requires. (2) There is great need of more Japanese Christian teachers. The schools do and ought to teach Japanese and for this there must be good Japanese teachers. The government naturally requires also that history shall be taught by

Japanese and it is very important that the Japanese who teach history in mission schools should be Christian men. The Meiji Gakuin might well find a piece of work here of the highest importance that would be useful to it in many ways and that would make it most useful to the church and the government in Chosen, namely in training Christian Japanese teachers for the schools of all the Presbyterian missions in Chosen. It will require some additional funds to employ Japanese and these funds should be added to the appropriations for the mission. (3) The explicit declaration of the government that no religious worship or teaching is permitted in the schools would seem to make it clear that the ceremony of bowing to the Emperor's picture in the schools and on public occasions when the school children of public and private schools are assembled and that references to ancestral worship in the government text book on ethics, are not to be construed in any religious sense. It has helped some of the missionaries in Korea also to learn that some years ago "an official statement was issued by the Minister of Education (in Japan) to the effect that bowing before the picture of the Emperor was to be regarded as an act expressive of the highest reverence due to a man." Furthermore a government order issued in Seoul on Oct. 19th 1915 has dealt with this matter and the whole question of ceremonial observances in the following liberal terms:

"Letter to the Christian Private Schools about ceremonial observances of Festivals and National days.

"Since the observance of festivals and national days is determined by the laws of the Japanese Empire it is already known that these are quite different from the ordinary worship of religious bodies. But it is said that among the Christians some confuse these with ordinary religious services and dislike being present at such observances and ceremonies. As this impression is erroneous all teachers and officers of the schools should be clearly instructed about this matter. (1) When these festivals and National Days are observed in the Schools, the National Air should be sung, and a fitting address made. (2) Private Christian Schools that had received permits before March 31, of this year, can perform a religious ceremony, if they have had the custom in the past of doing so."

V. Conferences with the Officials in Seoul.

Thanks to the kindness of the officials we were given the most satisfactory opportunities that we could desire for conference. The Governor-General had been good enough to invite Dr. Sailer and me, the only members of our party who were to be in Seoul at the time, to a luncheon on Sept. 17th. There were present at the luncheon the Governor-General, Count Terauchi, the Vice-Governor Mr. Yamagata, Mr. Komatsu, in charge of the Foreign Affairs Section, Mr. Usami, the Director of the Internal Affairs Department, Mr. Makiya, Director of the Educational Bureau, Major-General Shirai, Military Attaché, and a few other officials of the Government-General, Mr. Miller the American Consul General, Bishop Harris and Mr. Smith of the Methodist mission and Dr. Underwood and Mr. Gale of our mission and Dr. Sailer and myself. After the luncheon the Governor General made a brief speech the report of which I quote from the "Seoul Press" of Sept. 19th. He stated that he was very glad to have visitors from America as his guests. "He thought that their present visit to this country was especially opportune, for the Industrial Exhibition in commemoration of the fifth year of the new regime was opened but recently. This was mutually convenient for his guests and the Authorities. The results of the work Japan has assiduously carried on in Chosen during the five years past could be seen by visiting the Exhibition and the eminent host did not think that any official word would be as eloquent as those exhibits. He desired his guests to inspect them minutely and pass a just verdict on the work of the Government-General. In so saying the Count was far from meaning that the Authorities were self-satisfied with the results of their work of five years."

The fundamental object of the present Exhibition was to give the people an opportunity for study as to how the different branches of national industry might be developed to best advantage. In conclusion his Excellency said that he was ready to give his American guests all facilities in his power for investigation in this country and wished them a comfortable and interesting journey in Japan itself."

I replied, after thanking him for his hospitality and the opportunity which it afforded of saying to him and to the other gentlemen present what was in our minds and hearts, by expressing full appreciation of what had been achieved both in the exposition and in the country, contrasting the Korea of to-day with the Korea of twenty years ago, commenting on what Japan had done in communications, in industry, and in government, and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation, compared what Japan was doing with our own endeavors in the Philippines Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is a thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the aims and purposes of the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach a satisfactory solution of problems that had arisen and that might arise, that we did not believe that these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured of the mission's appreciation and regard for this policy it could surely be able to find ways of meeting the difficulties of the mission and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and confidence on the part of the government with respect to the missionary work. I said all this with the warm sympathy which I sincerely felt and the Governor-General and the other gentlemen who were there were exceedingly kind and responsive.

Immediately after the luncheon Mr. Miller and I went for a conference with Mr. Komatsu. He expressed appreciation of what had been said at the luncheon in acknowledgement of the work that the government had done and in recognition of its policy of assimilation and he explained the policy more fully. He said that the state must provide and control education as a state function, that in time the government would be ready to allow such educational arrangements as existed in Japan or even better ones but that the conditions which prevailed in Japan must be achieved first and the process of nationalization be assured. The following topics were then touched upon. I report the substance of what was said from my notebook, but, of course, all this was just conversation and not official expression and I report it merely as such. (1) Mr. Komatsu referred to primary schools and the feeling of the government that this work was primarily a function of the government, and the impression was strengthened, which was several times suggested at the mission meeting, that if the primary school field were in the government's

hands, as is the case in Japan, the problem of the higher schools might be modified somewhat. (2) As to the college, he seemed to feel very kindly and I judged was giving all the assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (3) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school, if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they could not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday Schools and training schools for workers and preachers. (5) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready ~~and~~ that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

In the evening we met Mr. Usami and Mr. Sekiya at dinner at Dr. Underwood's and had a further very friendly and helpful conference learning their views and discussing the problems before the country. Mr. Usami said that in his view education and religion were the two greatest needs of the nation, that it was the part of the government to give one and our part to share in giving the other, that they welcomed the missions as a religious force. Mr. Sekiya said that absolute assimilation was the aim of the government, that it was proceeding rapidly, that in ten or twenty years or more it might come and that then there would be the same freedom in Korea as in Japan but that now even the Japanese in Korea did not have the same civil rights as at home in Japan. It was not acceptable, accordingly, to have conditions in Japan brought forward, though the situation in Korea were parallel. Mr. Usami referred to our ^{Mission's Educational} Senate's passing upon a government ethics text book. In general I gathered that his views were much in accord with those which I have reported in the conference with Mr. Komatsu. I understood him to say that all new schools including the college in Seoul which, operating at present under the John D. Wells permit, would of course obtain its own character and would be expected to conform to the government educational regulations, with whatever interpretations these might be given; that they expected Korea to be made

absolutely a part of the Empire and wanted Koreans and Japanese to be completely assimilated and that educational processes must contemplate this end. I spoke of the great importance of their securing Korean leadership of their own people in such a movement and described the work of our government in the Philippine Islands and the agencies and spirit with which it was seeking to unify and advance the life of the Filipino people.

I think it was Mr. Tomatsu who gave me the following statement regarding the educational statistics of Chosen in February 1915. He called attention to the rapid growth of the public schools and said that very soon they would far outnumber the private schools and practically fill the educational field and he laughingly remarked that perhaps it might have been better if the government had not issued some of the present regulations but had quietly done as the American government has done in the Philippines, namely take possession of the whole educational field by virtue of its larger resources and more efficient work. The statement which he gave me was as follows.

It is of course obvious that the adjustment of the questions which have arisen with regard to the educational regulations will have to be made through conferences of the missionaries with the government officials. All that we could do was simply to make what small contribution we ~~could~~^{might}, and doubtless it was very little, toward developing that atmosphere of confidence and good will without which so little can be done.

VI. There are many other matters on which report can be made to the Board verbally such as the beautiful little home and school for missionaries' children in Yeng Yang, the Pierson Memorial Bible School whose corner stone was laid while we were in Seoul and for which with the kindly assistance of Mr. Komatsu, an admirable site has been secured looking out over the grounds of the old Mulberry Palace, the mission's urgent appeal for new men for Manchuria and for the work among the growing Korean communities there, problems of the hospitals and medical work on which Dr. Boydard will report specially etc., etc. But I cannot close this report on Korea without bearing testimony again to the conscientiousness and sincerity which dominated the discussion of the very difficult questions which were laid before the mission meeting and which will surely enable the majority of the mission to appreciate other view points and convictions than their own. There should be hearty recognition also of the efforts of the mission to deal with ^{the} most trying problems and difficulties of such an era of transition as few, if any missions of the Board, have ever been called to pass through and its frank and appreciative acknowledgement of the great material and civil benefits which the Japanese Government has brought ~~at~~ to the people of Korea and of the aims and purposes of the government for the progress and well-being of all its subjects.

CONFIDENTIAL

COPY

No. 118 s.

H. I. J. M's Residency General,
Seoul, February 25, 1909.

Dear Mr. Sammons:

Referring to your note of the 25th instant, I beg
possitively to assure you that it goes without saying that
the registration of Christian mission schools will in no
way effect the freedom of Christian religious teaching
in those schools.

Yours very sincerely,

(Signed) K. NABESHIMA.

COPY

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Article, 1910.

"6. The Imperial Government, recognizing the complete freedom of faith, have no intention to depart in Korea from their established policy of extending due protection and encouragement to all religious missions engaged in educational and other commendable enterprises not prejudicial to the government and administration."

STATEMENT CONCERNING THE 1918

REVISED PROPOSAL FOR PRIVATE SCHOOLS IN DENVER AND THE STATE
UNDER CHRISTIAN EDUCATION.

The injurious effect of these conditions began principally from the moment when Florida received instruction and exercises in institutions privately managed. In order to understand the relation of this religious instruction to the Christian school system a brief historical statement of its system development is necessary.

1. HISTORICAL RECORD AND PRESENT SITUATION. In the beginning of Florida Florida was a Spanish colony. In 1763 it was ceded to Great Britain, long before religious people had been present. The field was entirely open to almost unobstructed effect; the people were intelligent and a simple agricultural people; the missionary was everywhere given a hearty and sympathetic reception, and the religion was rapid and wide spread.

In a recent Spanish revolution and numerous almost entirely to direct evangelism. Therefore, for a considerable number of years, as an indirect method of evangelism, as well as in other Florida where greater difficulties had been met, has been common. The limited resources of the Missionary Society have effectively used since and have the rapidly growing Church. It has been no public school system existed, and it is a few years the existing system began to show for the protection of the own children; while the Missionary recognized its obligation upon their resources and began to extend non-Christian children, and all aimed for the education of the children of the Church. The Society of Church therefore was encouraged to develop and extend private schools under missionary supervision, while the Missionary continued to give the necessary higher education.

The Church parent line to the all here in the religious schools for the teaching of Chinese writing was established in 1884 and since and gradually came into the hands of the old Chinese people to have a son of his. The child was practically turned over to the old Chinese education of a language

vocation the Christian parent was the more anxious that the child should be in the hands of a competent and earnest Christian man who would train and establish him in the faith while he gave him the rudiments of an education. As a result religious education and Bible as a text-book for the same, has come to have a more than ordinary place of importance. It may be said to be the central pillar of the system; that is true in the lower schools is also true in the higher schools conducted immediately by the Missions. They have been built on this system of the lower schools, and for the primary purpose of instructing the children of the Christian parents, and that the indigenous Korean Church might be permanently established as a strong, intelligent, and zealous church. The fundamental character of religious instruction runs thru from primary school to college, and the revised ordinances cover the same range.

11. PROTESTANT MISSIONS -

While the object of the schools and the motive of their supporters have primarily has been to educate the children of the Church, and they would never have made the efforts and sacrifices they have put for this motive, non-Christian pupils have been received so far as facilities would permit and they wished to come. No Mission, or Federated body of Missions have ever taken action excluding them, and in fact many attend the schools of each of the churches and missions.

Christian

The Korean Protestant Church is now a body of about two hundred thousand persons. There are between 700 and 800 Common or Primary Schools of all classes established and operated by it. Of these 470 are of a sufficient standard to hold Government Permits; There is a student body in them, practically all the children of Christian parents of between 20,000 and 30,000 pupils. A large proportion of the teachers are the graduates of Mission Schools; The native Korean Church furnishes for the maintenance of these schools an annual budget of Yen 70,344.00.

There is a total of 157 Higher schools (Boys and Girls) supported

by the Missions, which have been established to give higher education to the graduates of these schools. Forty nine foreign educationists give entire or partial time to their management and instruction. There are 304 Koreans and 24 Japanese upon their teaching force, with a student body of 2147. The current appropriations from home bodies during the year 1914-15 were Yen 122,219.27+ Students fees Yen 2,135.80: Expense of maintaining foreign educationists actually engaged in this work approximately 130,000.00: or, a total annual budget of Yen 251,355.00, besides a fixed plant costing Yen 660,000.00.

111. GOVERNMENT RELATIONS PREVIOUS TO REVISION OF ORDINANCES.

The Government first began to take an interest in Public School system with the establishment of the Japanese Protectorate under Prince Ito's Administration. A scheme of public education was mapped out and begun; The government was naturally desirous that the already developed and large system of Christian private schools should come into a relation with its own, and requested thru the American-General Mr Thomas Simmons, that they should register and take out permits. This was cordially accepted, and the schools put under Government supervision; With annexation in 1910 the Public school system was reorganized and put upon a stronger basis; Private schools were made subject to inspection and were required to make stated reports. A standard curriculum was negotiated from which deviation could be made only by Government permission. Only permitted text-books and teachers could be used, and the National language was to be taught from six to eight hours per week in all grades.

Recognizing the changed conditions of the times and desirous of meeting them properly, every effort has been made by the Missions, with in their limited resources, to meet the enlarging necessities of the situation, and the desires of the authorities. Because of these actual needs and the urgency of the educational authorities, among these 37 Higher Schools 24 Japanese teachers have of the National Language have already been employed, at salaries ranging up to three times what it would be necessary to give Korean teachers of similar

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equipment, and in the last few years the educational appropriations of the Missions have risen to about 22% of their entire income, every other department being stripped to the bones to supply the emergency in this. For greater efficiency, and for more effectually ascertaining and meeting the desires of the authorities in The six principal Missions have Federated their educational work under a single management, with a foreign missionary giving something over half his time to the work of administration, and used every possible means to standardize and perfect and to merit the approbation of the authorities.

IV. PREVIOUS GOVERNMENTAL ASSURANCES CONCERNING CONTINUED FREEDOM OF RELIGIOUS INSTRUCTION IN CHRISTIAN SCHOOLS.

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When under the prince Ito Government, the Administration, through Mr Thomas Sammons, American Council General, desired the Christian private schools to register, there was a series of conferences as to the exact results of such a step. The negotiations were thorough going extending over several months, and the assurances on the part of the Administration were made a matter of record in the American consulate; In brief they covered three or four points I give them from memory.

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1. Christian Schools should participate in Government subsidies to private schools on an equality with other private schools.
 2. No distinction should be made as against the graduates of Christian schools in Government employ or in Government schools.
 3. THERE IS THERE WOULD BE NO INTERFERENCE WITH THE FREEDOM OF RELIGIOUS INSTRUCTION IN THE CHRISTIAN SCHOOLS.
- (Later, at the time of annexation reassurances were given by the Imperial Japanese Government to the Washington Government as to its future policy in Chosen concerning these Christian educational efforts)

When the rumor of the intention of the present revision first arose in the Spring of 1914, Mr. Sammons wrote me from Shanghai, calling my attention to the fact of the records, and saying that he had always considered it one of the most important things he had accomplished while in Chosen, as it had assured the perpetuity of our Christian schools on a par with the public schools with entire freedom in religious instruction.

When the rumor of the intention of these ordinances first arose in 1914 I called on Mr. Ugi Temporarily in charge of the Government Bureau of Education in Chosen, and enquired as to their intent. I was assured by him That they meant no more than the extension to Chosen of the system long since worked out in the Mother country of Japan, and that even this would not be within at least ten years;

Mr T. Sakiya, Chief of the Bureau of Education in Chosen was in the U. S. in 1914. On June 5th. A conference was held with him in New York by the Committee of Reference and Counsel for the Foreign Missions Boards of U. S. and Canada, and the next day was followed by a long conference, with Rev A. J. Brown, D. D., Chairman of that Committee. The Committee in its printed report says of this conference.

"Mr. Sakiya manifested deep interest in the educational work of the Boards and Missions in Chosen, and laid great stress on three considerations which the Japanese Government regards as important;:-

1. That the Mission Schools should do a satisfactory grade of work from an educational viewpoint, conforming to the standards laid down by the Government Department of Education,
2. That the Japanese Language should be taught in the Mission Schools. This is not at present a requirement of the Department of Education but the Department feels that the suggestion is a fair one and it earnestly hopes that its adoption by the Boards and Missions will obviate the necessity of changing the suggestion to a mandate.
3. That missionaries who are sent to Chosen, particularly for education of Korean Children and youth, should be in sympathy with the Japanese administration, and not permit anything in the instruction or influence of the schools that would impair the harmony which the Japanese earnestly desire to prevail between the Japanese Administration and the Korean People;

The Committee of Reference and Counsel believes that these are reasonable propositions"***** Enquiry whether the pamphlet issued by the Government General pointed to the probability of regulation of Mission Schools with might hamper their future development and which therefore should be taken into consideration in our educational plans, elicited the reply that the Japanese Government eventually proposes to pursue the same educational policy in Chosen that it has been pursuing for a considerable time in Japan, and that it should not anticipate any any more difficulty in conducting Mission schools in one country than in the other."

V. With these preliminaries I now come to the Ordinances themselves, as revised and promulgated April 1st, 1915, and the intent of their application.

My quotations are from the Pamphlet, "Instructions, Regulations and Remarks Concerning Private Schools." An official English translation issued by the Bureau of Education of the Government General ~~XXXXXXXXXXXXXXXXXX~~ and therefore authoritative,

Art; VI,2, (Added by Government General Ordinance No. 24 1915.)

"The subject of study and their standard in a private school, other than a Common School (Futsu Gakko), a Higher Common School (Koto Futsu Gakko), a Girls Higher Common School (Joshi Koto Futsu Gakko), and Industrial School (Jitsugo Gakko), or a Special School (Senmon Gakko), but giving common, industrial or special education, shall be fixed after the model of the regulations for Common Schools, Higher Common Schools, Girls Higher Common Schools, Industrial Schools or Special Schools;

In case of schools coming under the ^{provision} ~~provision~~ of the foregoing clause, it is not allowed to add any subject of study other than those set forth in the regulations for Common Schools, Higher Common Schools, Industrial Schools or Special Schools; "

The Schools designated as Common, Higher Common, etc., are schools in the Government Public School system, and these are technical terms which can be used only for these schools. There are three distinctions to be made among these Government School, Public School, and Private School, but all belong to that system, these last being such private schools as have been incorporated into the public school system, and are specifically designated as "Private Common School." "Private Higher Common Schools" etc., This should be borne in mind;

Interpreted in common language then, this Article means that the subjects and their standard in a private school other than those schools already in the Government Public School system, but giving the same grade of education as these schools, shall be fixed after the model of the regulations for those schools. and,

In case of a school coming under the provision of the foregoing clause it is not allowed to add any subject of study (religious, J. .A.) other than those set forth in the regulations for government system schools;

"Instructions concerning the Revision and enforcement of the Private School regulations. (Issued by the Governor General and Addressed to Local Authorities) Oct. 24th., 1915.

***** For that however, the establishment of schools giving common school education as well as those giving industrial and special education have ~~generally~~ gradually been completed, a revision has been effected in the Regulations for Private Schools, requiring all private schools giving common industrial or special education to conform to the regulations provided for

Common Schools, Industrial or Special schools and to arrange curricula and studies accordingly. This reform is adopted in the hope that private educational organs may cooperate equally with the Government and public schools in giving complete and effective national education.*****Now for the purpose of effecting the unification of national education necessitated by the progress of times, provisions related to curricula and studies have been instituted for private schools where general education is given; In such schools no religious teaching is permitted to be included in their curricula nor religious exercises can be allowed to be performed."A*****Nevertheless in consideration of various circumstances which make it difficult for private existing schools at present, regardless of their being under the management of Koreans or of having been founded by foreign missions; to immediately pursue the policy outlined, a period of grace extending for ten years from now shall be given these existing schools before applying to them the provisions concerning curricula and subject of study." Pages 4, 5, 6.

"Remarks. I. Scope of Application of the Regulations. shall

The regulations for Private Schools are those which shall be applied to all private schools in education to Koreans. *****"

II. ESTABLISHMENT OF A PRIVATE SCHOOL.

Those who desire to establish a private school must obtain permission from the Governor General, complying with the regulations. If they establish a Private School without permission, it shall be regarded as an offense against the present Regulations;

Art V. SUBJECTS OF STUDY AND THEIR STANDARD.

The subjects of study and their standard in private schools giving common, industrial or special education shall be fixed according to those prescribed in the Regulations for Common School, Higher Common School, Girls Higher Common School, Industrial School or Special School- in this case therefore, it is a matter of course that other subjects of study and their standard than those prescribed in the regulations shall not be added****. "Bible ***** shall not be put in the curriculum, *****."

"The application of the provisions stated in the two preceeding paragraphs, may be prolonged until March 31st; 1925, i. e. ten years' grace is given to private schools already registered and actually existing on April 1st., 1915, but those which will newly be established are required to entirely

In view of the inconvenience that may be caused to the managers of schools, and students, should the revised regulations be immediately enforced the authorities have allowed ten years of grace, in the course of which private schools are required to change or adjust their systems so as to conform to the dictates of the revised regulations." Pages 44 45. 46. Underlining is mine. J.E.;

I am aware that Mr U Akayama, Councillor to the Government General of Chosen and formerly of the Chosen Administration Bureau in Tokyo, has, thru Dr. Nitobe, given an interpretation, which has been forwarded to the U.S. Government, and is as follows:-

"In Chosen there are three grades of educational schools - Common, Higher common, and upper. The curricula of these are prescribed, and the order says that any private schools, such as schools under missionary management or those controlled by private enterprise, shall have the privilege of coming under this arrangement. By adopting the curriculum prescribed by this order they may obtain advantage of the official governmental system of education.

It is entirely optional whether a school avail itself of this privilege. A missionary who does not want to adopt the system does not have to do so. If it remains outside the system it is free to carry on its work and to adopt such curriculum as it sees fit. Thus it may carry on such religious work as it desires. If on the other hand a school decides to avail itself of this system, it must then adopt the government curriculum, and is not free to include in this any studies other than officially prescribed."

Without discussing the merits of the above interpretation I think that the quotations given above from official documents are ample sufficient to clearly establish certain points.

1. While the Chosen Educational Ordinance of 1911 excluded religious instruction from Government and Public schools

and such private schools as were incorporated in the Government public system, the revisions of 1915 extends this requirement to all other private schools giving education to Koreans, whether operated by Koreans or foreign Mission bodies, and whether of Primary, Middle, College, or Technical grades;

3. This Revision particularly requires that all private schools theretofore outside of the Government public school system, ^{in its application to} Korea, shall teach the exact Government school curriculum, ^{no} and that other study, except as called, nor any religious exercises be held in these private schools.

4. The permit shall be granted except in accord with these ordinances;

5. To operate a school without a permit is an offense against the ordinance;

6. The ordinance applies at once to schools seeking a permit, and ten years of grace before enforcement is granted schools already holding permits.

But if anything further were needed to determine its intent- the ordinance is a single ordinance- no distinctions appear in it except at one point, and time of its application; To certain schools it is applied immediately; to others ten years hence; being a single ordinance the character of its intent is single, regardless of time of application; Its present application has already been begun, the Boys Mission Middle School of the Southern Presbyterian Mission, located at Soon Chun, South Cholla Province, of which Rev. J. C. Cross is principal, and the Girls Mission Middle School of the Northern Presbyterian Mission, of U.S.A. located at Sen'en (SenChyen) in North Pyeng An Province, were established some years ago and application for a permit filed. The granting of the permit has been delayed from time to time until the revised ordinances were promulgated; The applications were then returned, and they were instructed that they must conform and come in under the new regulations or close their schools; The ordinance being a single ordinance the intent of it is single whether now or ten years from now.

VI. There are a number of points to which I would call attention; The Ordinance is a single one. It covers schools of all grades giving general

education, and also technical schools. None of the regulations in Japan proper have ever been so applied even in the time of their most strict interpretation.

3. The two essential requirements of the Revised Ordinances, (strict government school curriculum and fiscal relation), are based upon an entire ignoring of all proper and universally recognized distinction between a Government or Public undertaking and a private undertaking; the justification for so unduly and thoughtlessly ignoring of this proper distinction; the registration of a private school to teach public morals is, under sufficient circumstances, not only not justifiable; this is mere true registration. The Government Public School system is unimpaired; the Government School is indirectly to be made if necessary. The Government, therefore, requires this private organization to conduct its own public affairs, to be responsible to its own permanent constitution, and, that its public affairs in public institutions, its public affairs still privately managed and supported, and the operating budget still drawn from private sources, to perform, strictly and only, the function of a part of the Government's own public school system; The only alternative method is suggested. This organization is one that since development under Government permission, and with specific development program concerning the education of the "masses of the people."

4. I would point out that the reasons given for the ordinance and its application are not sufficient. Two grounds of its necessity are advanced. One is that under present regulations these schools are taught according to the general principles and purposes of the State; but the revised ordinance would make it less possible. This is a reasonable thing to be considered in the curriculum of teachers, but is the teaching force. The other reason is that the teaching of the pure religion is in itself limited to the State and other authorities. We raise no objection to close supervision or strict religious standardization requirements, but what are the permitting or providing of religious instruction and religious exercises to do with this?

The second ground is that in districts where public schools are not available the private school must be made acceptable to non-Christian students otherwise the non-Christian students religious liberty will be restricted. This point may be made clear by a timely parable.

"I raise my onions and potatoes. I buy my oil and vinegar. I make my salad. My neighbor is and always has been welcome to come in and eat of my salad with me. But he does not like onions in his salad. He cannot afford salt for himself. The authorities are unable to handle this with it as yet. Therefore, -note the logic- I have henceforth abstained from putting onions in my salad, -in order to fit my neighbors palate. Otherwise his liberty to eat my salad is restricted; is the sequence logical?" This is religious liberty with a vengeance-only it has been put by mistake on the wrong foot.

4. I would point out that the effort is made to represent that this provision is no more than extension to Chosen of the system long since in force in the mother country of Japan, but it is in fact entirely different and even apposed to the principles underlying that system.

In Japan secularization is enforced only in the Government system of schools, which includes Government Schools, Public Schools, and such private schools as meet the requirements and the selves elect to enter the system.

It is said by the Chosen authorities that strictly speaking there is no such thing as private education in the Empire, all is under the State, this is in a sense quite true. But it is also said that the fundamental principle of education in the Empire is the separation of religion from education and that in while Japan proper, where private education is but as a drop in the ocean, an exception may be made for the few so called private schools, the conditions in Chosen make this not possible. This may be true for Primary Schools in Japan but it does not hold for higher education. For all the Middle Schools, Boys school & Girls Schools in Japan proper, of all the Middle School teachers, and Middle school graduates about one fourth are of private schools, having

the right to avail themselves of this privilege if they so desire. In Middle and Higher Schools, entire liberty of choice is left the schools as to religious instruction. Such a situation is more than an exception. It represents a definite policy. The system is exactly that indicated by Councillor *Kajama quote above. The alternative is "Conform or stay out." No compulsion is used. The only alternative given by the Revised Ordinances in Chosen is "Conform or Close up." The one is an alternative of permission - the other is an alternative of suppression.

5. May I also point out that not only is it true in Japan itself, but in no country holding any position in modern civilization so far as I am aware are such restrictions as contemplated in these Ordinances, laid upon private educational efforts, whether related to or unrelated to a government system. I have investigated the systems of Germany Sweden, Norway, Denmark, Holland, Belgium, Great Britain, France, Italy, and the United States of America and India. In all these ^{not} excepting France, private educational institutions are permitted, with varying degrees of Governmental supervision and freedom in curriculum, and wherever such institutions are permitted, freedom of religious instruction goes with it. Indeed, as I have pointed out the fundamental principle of Private undertaking necessarily and logically involves this permission to such an extent, that no modern government has contemplated the separation of the two. Even Russia under the Greek Catholic Church permits the Jews and other religious sects to maintain their own schools and instruct their own children, while in France there are over 3000 private primary schools- 50,000 students in private secondary schools, and in all these entire freedom of religious instruction.

5. Finally I wish to point out the practical impossibility of what is proposed. The funds which support these schools and the forces which man them are drawn from the Churches of Christian lands, with the sole purpose of Christian evangelization. Neither the governing Boards at home nor the field Missions can consistently use their funds and forces for institutions which, as institutions have been formally made non-Christian. Nor will the Christian Churches at home

continue to give their money simply to subsidize the Public School System of Chosen.

It has been stated that outside of School hours, off of the school premises, and for such as may themselves wish to com, religious instruction may be given. But this is no privilege distinctively given to the private schools in view of their being private institutions. It is a liberty guaranteed by the Constitution of Japan to even a teacher in a Government's school - entirely common to every citizen of the Empire and every foreigner within its bounds. The fact remains that the private school as an institution has specifically and formally been made non-Christian. But one result is possible - the closing of the hundreds of Christian schools in Chosen.

We have recognized that it is the pressure of administrative problems that have made it seem necessary to the Authorities to promulgate so radical a measure. We view the situation with sympathy and desire to render every assistance possible, consistent with the essential purposes of our presence in the country. Waiving all questions of right, propriety and justice, and viewing the matter strictly as one of political necessity, it seemed to us that permitting Bibleinstruction as a purely optional course of study in private schools would effectually accomplish the purpose of the Administration. To make available to all every possible avenue of education, is none would need to take it who did not so desire. At the same time it would not press Christian Missions to the bitter alternative of closing their schools or consenting to make them wholly secular, but would at least enable them to provide a course of religious instruction for the children of Christian parents. A petition to this effect was made but was not granted.

Moreover in view of the patent contrariety to the fundamental principles of private undertaking and religious freedom in private undertakings it can only be interpreted by the Christian peoples of the world among whom these principles are universally recognized, as a disapproval by the Administration of Chosen of their generous efforts for the enlightenment of

its people. It is so contrary to the universally accepted interpretation, of the term "religious liberty" a guarantee of which, to the great credit of Japan, is embodied in her Constitution, that its enforcement necessarily raise a question in the minds of the peoples of the world as to the genuineness of the guarantee. A religion, the followers of which are not free to educate their children in it is not free.

May I point out that in my judgment the situation has arisen from a too limited application or consideration of these great principles of modern world civilization, by the authorities in Chosen;

1. The difference of private and public undertaking or public undertaking. When private undertakings are permitted at all they necessarily carry with them certain liberties. This has not been recognized;

2. The separation of State and Church. This has been confused with the separation of education and religion. Under no system can the two be separated.

3. The meaning of the term "religious liberty." This does not mean the liberty of the other man to profit himself by my religiously inspired efforts but my liberty to exercise these efforts.

I am aware that aspersions have been cast upon the missionaries here in Chosen. I do not think that they have been merited. But I am sure that none will deny that there are very very many among them who are sincere well wishers of Japan- who appreciate highly the great work she has done and is doing in Chosen; who sympathize in the difficulties and necessities of her political problem there; moreover, to whom it is a matter of religious principle to give loyal allegiance to the interests of the country in which they dwell, and to instruct such of the young as come under their tuition to the same end. To such, outside of their own immediate interests, the present educational situation is a matter of apprehension and anxiety, for the good name of Japan before the world. The principles involved are too fundamental and of too universal recognition.

Report of the Joint Committee of the Legal
and Executive Committees.

Section I.

Resolved that the members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian missionaries we recognize the constituted civil authorities as ordained by God and to be duly honored and obeyed in accordance with the Word of God. Further, whereas the recently issued Ordinance No. 83, "providing regulations for religious propagation in Chosen", seemed to many of our missionaries to infringe upon the spiritual liberty of the Church of Christ, and especially article IV and VI, being an addition to and going beyond the rules and regulations issued by the Imperial Government for the churches in Japan proper, awakened the Christian churches to appoint their own officers and decide upon their qualifications, therefore, resolved that we record our pleasure that our apprehensions have been allayed through an interview granted to members of this Council by Mr. Usami, Director of Home Affairs in the Government-General, by his declaration that it is not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in their freedom of belief, or in the appointment of their officers or in their work of evangelization.

Therefore further resolved that we instruct the Legal Committee of this Council.

1st, to print for the information of the missionaries represented in this Council a report of the above mentioned interview.

2nd, to secure for the constituent missions proper forms of report that the making out of the required reports may be facilitated.

Section II.

Resolution Concerning the Revised Education
Ordinance.

As the Revised Educational Ordinance Number 24, 1915, of the Government General proposes, among other changes, to exclude religious instruction and religious exercises from all private schools, including some hundreds of schools conducted and financed by Christian churches and missions in Chosen, the Federal Council of Protestant Evangelical Missions feels itself

called upon in view of the interests of its home constituency, the purpose for which alone its members reside in this land, and the object for which the funds used to maintain these schools are contributed to affirm that in our judgment the conditions proposed would cripple if not completely close our Christian schools.

We would also respectfully request the attention of the authorities to the fact that the Revised Ordinance is not in accord with former assurances given by the Government on the point of freedom of Bible instruction in Christian schools, and to the fact that the Japanese system of National Education permits liberty of religious instruction in private schools.

Therefore, under the provision of ten years of grace given to established schools, we will continue our schools in the hope that some modification may be granted before that time arrives; and we trust that with reference to new schools, which come at once under the provisions of the Ordinance, some measure may be provided by which they may operate at least on the same conditions as in Japan proper.

Copy of letter from Jas. E. Adams to Hon. G. W. Guthrie, Embassy of U.S. of A., Tokyo, Japan. Taiku, Korea. 8/17/15

My dear Mr. Guthrie:-

Mr. Wheeler at an interview I had with him in Karuizawa, asked me to furnish your Embassy with full information concerning the late Revision of Educational Ordinances in Chosen and their effect upon the educational work carried on by Christian Missions there, I herewith beg to submit to you the following statement.

The disastrous effect of these ordinances arises principally from the section which forbids religious instruction and exercises in Christian educational institutions privately conducted. In order to understand the relation of this instruction to the school system a brief historical statement of the systems development is necessary.

I. In the beginning of Christian Mission work in Chosen about 30 years ago there was no well established, deep rooted religious system to be overcome; the field was entirely open to direct evangelistic effort; the people though intelligent were a simple agricultural people; the missionary was everywhere given a cordial and courteous hearing, and the response was rapid and widespread.

As a result Mission organizations gave themselves almost wholly to direct evangelism. Education for a Non-Christian student body, as an indirect method of evangelism, so much used in other fields where greater difficulties had to be met, has been unknown. The limited resources of the Missions were more effectively used upon and through the rapidly growing Church. At that time no public school system existed, and in a few years the growing church began to clamor for the education of its own children. While the Missions recognized no obligation upon their treasury and force to educate non-Christian children, one did exist for the education of the children of the Church. The Korean Church therefore was encouraged to establish and maintain primary schools under missionary superintendence, while the Missions undertook to give the necessary higher education.

The Korean parent also in the old days in the village schools for the teaching of Chinese writing was accustomed to take his child and formally commit him into the hands of the old Chinese teacher to make a man of him. The child was practically turned over to him. With this conception of a teacher's vocation the Christian parent was the more anxious that the child should be in the hands of a competent and earnest Christian man who would train and establish him in the faith while he gave him the rudiments of an education. As a result, religious education and the Bible as a text-book for the same, has come to have a more than ordinary place of importance. It may be said to be the central pillar of the system. What is true in the lower schools is also true in the higher schools conducted immediately by the Missions. They have been built on this system of the lower schools, and for the primary purpose of instructing the children of Christian parents and that the indigenous Korean Church might be permanently established as a strong, intelligent, and zealous church. The fundamental character of religious instruction runs through from primary school to college, and the Revised ordinances cover the same range.

II. Present Situation:-

While the object of the schools and the motive of their supporters has primarily been to educate the children of the Church, and they would never have made the efforts and sacrifices they have but for this motive, non-Christian pupils have been received so far as facilities would permit and they wished to come. No Mission, or Federated body of Missions has ever taken action excluding them, and in fact many attend the schools of each of the churches and Missions.

The Korean Protestant Christian Church is now a body of about two hundred thousand persons. There are now between 700 and 800 Common or

ian schools in Government employ or in Government schools.

3. There would be no interference with full freedom of religious instruction in the Christian schools.

(This last it was stated "went without saying" but it was insisted that it be made a matter of record.)

When the rumor of the intention of the present revision first arose in the Spring of 1914, Mr. Sammons wrote me from Shanghai, calling my attention to the fact of the records, and saying that he had always considered it one of the most important things he had accomplished while in Chosen, as it had assured the perpetuity of our Christian schools on a par with the Public schools, with entire freedom in religious instruction.

I have also in confidence from Mr. Rannsford Miller, present American Consul General in Korea, that at the time of Annexation in 1910, the United States Government made direct enquiries through your Embassy to the Imperial Government of Japan as to what its policy would be in Chosen, touching a number of points where U. S. Nationals had interests in the country. Among these was an enquiry as to religious and educational efforts carried on by Societies in America, this being one of the largest interests involved. The reply was made in effect that the Constitution of Japan guaranteed religious liberty, and as for educational efforts so long as they did not oppose themselves to Government Administration they would not be interfered with.

When the rumor of the intention of these ordinances first arose in 1914 I called on Mr. Ugi temporarily in charge of the Government Bureau of Education in Chosen, and enquired as to their intent. I was assured by him that they meant no more than the extension to Chosen of the system long since worked out in the mother country of Japan, and that even this would not be within at least ten years.

Mr. T. Sekiya, Chief of the Bureau of Education in Chosen was in the U. S. in 1914. On June 5th, a conference was held with him in New York by the Committee of Reference and Counsel for the Foreign Mission Boards of U. S. and Canada, and the next day was followed by a long conference with Rev. A. J. Brown D. D. Chairman of that Committee. The Committee in its printed Report says of this conference,

"Mr. Sekiya manifested deep interest in the educational work of the Boards and Missions in Chosen, and laid great stress on three considerations which the Japanese Government regard as important:

1. That Mission schools should do a satisfactory grade of work from an educational viewpoint, conforming to the standards laid down by the Government Department of Education.

2. That the Japanese language should be taught in the mission schools. This is not at present a requirement of the Department of Education but the Department feels that the suggestion is a fair one and it earnestly hopes that its adoption by the Boards and Missions will obviate the necessity of changing the suggestion to a mandate.

3. That missionaries who are sent to Chosen, particularly for the education of Korean children and youth, should be in sympathy with the Japanese Administration, and not permit anything in the instruction or influence of the schools that would impair the harmony which the Japanese earnestly desire to prevail between the Japanese Administration and the Korean people.

The Committee of Reference and Counsel believes that these are reasonable positions . . . Enquiry whether the pamphlet issued by the Government General pointed to the probability of regulation of

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The Committee of Reference and Counsel believes that these are reasonable positions . . . Inquire whether the pamphlet issued by the Government General pointed to the probability of regulation of

mission schools which might hamper their future development and which therefore should be taken into consideration in our educational plans, elicited the reply that the Japanese Government eventually proposes to pursue the same educational policy in Chosen that it has been pursuing for a considerable time in Japan, and that we should not anticipate any more difficulty in conducting mission schools in one country than in the other.

V. With these preliminaries I now come to the Ordinances themselves, as revised and promulgated April 1st 1915 and the intent of their application. My quotations are from the pamphlet, "Instructions, Regulations and Remarks Concerning Private Schools," an official English translation issued by the Bureau of Education of the Government General and therefore authoritative.

Art. VI. 2 (Added by Government General Ordinance No.24,1915.)

"The subjects of study and their standard in a private school, other than a Common School (Futsu Gakko) a Higher Common School (Koto Futsu Gakko), a Girls Higher School (Joshi Koto Futsu Gakko), an Industrial School (Jitsugyo Gakko) or a Special School (Senmon Gakko), but giving common, industrial or special education, shall be fixed after the model of the regulations for Common Schools, Higher Schools, Girls Higher Common Schools, Industrial Schools or Special Schools.

In case of a school coming under the provision of the foregoing clause, it is not allowed to add any subject of study other than those set forth in the regulations for Common Schools, Higher Common Schools, Industrial Schools or Special Schools."

The schools designated as Common, Higher Common &c., are schools in the Government Public school system, and these are technical terms which can be used only for those schools. There are three distinctions to be made among these, Government School, Public School, and Private School, but all belong to that system, these last being such private schools as have been incorporated into the public school system, and are specifically designated as "Private Common School", "Private Higher Common Schools" etc. This should be borne in mind.

Interpreted in common language then, this Article means that the subjects and their standard in a private school other than those schools already in the Government Public School system, but giving the same grade of education as those schools, shall be fixed after the model of the regulations for those schools. And,

In case of a school coming under the provision of the foregoing clause, it is not allowed to add any subject of study (Religion, J. E. A.) other than those set forth in the regulations for government system schools.

"Instructions Concerning the Revision and Enforcement of the Private School Regulations. (Issued by the Governor General and Addressed to Local Authorities) March 24th, 1915.

... Now that however, the establishment of schools giving common education as well as those giving industrial and special education have gradually been completed, a revision has been effected in the Regulations for Private Schools, requiring all private schools giving common, industrial or special education to conform to the regulations provided for Common Schools, Higher Schools, Girls Higher Common Schools, Industrial or Special Schools and to arrange curricula and studies accordingly. This reform is adopted in the hope that private educational organs may cooperate equally with the Government and public schools in giving complete and effective national education". . . . "Now for the purpose of effecting the unification of national education necessitated by the progress of times, provisions related to curricula and studies have been instituted for private schools where general education is given. In such schools no religious ~~exercises can be allowed~~ teaching is permitted to be included in their curricula, no religious exercises can be allowed to be performed," . . . "Nevertheless in consideration of various circumstances which make it

difficult for private existing schools at present, regardless of their being under the management of Koreans or of having been founded by foreign missions, to immediately pursue the policy outlined, a period of grace extending for ten years from now shall be given those existing schools before applying to them the provisions concerning curricula and subjects of study." Pages 29, 30, 32.

"Remarks I. Scope of Application of the Regulations.

The regulations for Private Schools are those which shall be applied to all private schools giving education to Koreans.

II. Establishment of a Private School.

Those who desire to establish a Private School must obtain permission from the Governor General, complying with the Regulations. If they establish a Private School without permission, it shall be regarded as an offense against the present Regulations.

V. Subjects of Study and their Standard.

The subjects of study and their standard in private schools giving common, industrial or special education shall be fixed according to those prescribed in the Regulations for Common School, Higher Common School, Girls Higher Common School, Industrial School or Special School: in this case therefore, it is a matter of course that other subjects of study and their standard than those prescribed in the Regulations shall not be added . . . "Bible . . . shall not be put in the curriculum, . . .".

"The application of the provisions stated in the two preceding paragraphs, may be prolonged until March 31st 1925, i. e. ten years grace is given to private schools already registered and actually existing on April 1st, 1915, but those which will, newly be established, are required to entirely conform to the provisions." Pages 17, 19, 20.

"Statements of Educational Director.

I. Revision of Regulations for Private Schools in Chose.

Education and religion will only be able to attain their respective aims, by each being pursued in its own special way independently of the other. It is only when the demarcation between the two forces is clear and one does not infringe the domain of the other that the object of education will be attained and religious freedom be assured. If they are mixed together, students who believe in a certain cult of religion will be unable to enter schools of a different faith, or they will be forced to believe in a faith which is not their own, or in other cases, they will be forced to abandon the faith in which they believe. In this way the freedom of belief will be hampered, and the progress of education impeded in no small way. The authorities are very appreciative of the valuable contributions made by the religious schools in Chosen to the development of civilization and education, but they cannot allow the present state of education in Chosen to continue for long, for, if they do so, those evils above referred to resulting from the mixing up of education and are sure to appear sooner or later. It is for the purpose of preventing these evils that the revisions of regulations for private schools has been effected. By these revisions private schools giving common, industrial or special education in Chosen are required to fix their curricula in accordance with regulations controlling public common schools, higher common schools, higher common schools for girls, Government or public industrial schools ~~to include any course of study other than those~~ or Government special schools, it being prohibited also to them to include any course of study other than those authorized by those regulations. In other words, all schools, no matter of what name or kind, common, industrial or special schools are required to conform to the system regulated for them. In consequence in all these schools it is prohibited to give religious education or observe religious rites.

next

In view of the inconvenience that may be caused to the managers of schools and students, should the revised regulations be immediately enforced the authorities here allowed ten years of grace, in the course of which private schools are required to change or adjust their systems so as to conform to the dictates of the revised regulations." Pgs 38,39. (Underlining is mine J.E.A.)

I am aware that Dr. U. Akayama, Councillor to the Government General of Chosen and formerly of the Chosen Administration Bureau in Tokyo, has, through Dr. Nitobe, given you an interpretation, which has been forwarded to the U. S. Government, and is as follows:

"In Chosen there are three grades of Governmental schools - Common, higher common, and upper. The curricula of these are prescribed and the order says that any private schools, such as schools under missionary management or those controlled by private enterprise, shall have the privilege of coming under this arrangement. By adopting the curriculum prescribed by this order they may obtain advantage of the official governmental system of education.

It is entirely optional whether a school avail itself of this privilege. A missionary who does not want to adopt the system does not have to do so. If it remains outside the system it is free to carry on its work and to adopt such curriculum as it sees fit. Thus it may carry on such religious work as it desires. If on the other hand a school decides to avail itself of this system, it must then adopt the Government curriculum, and is not free to include in this any ~~other~~ studies other than officially prescribed."

Without discussing the merits of the above interpretation I think that the quotations given above from official documents are amply sufficient to clearly establish certain points.

1. While the Chosen Educational Ordinance of 1911 excluded religious instruction from Government and Public schools and such Private schools as were incorporated in the Government public school system, the revision of 1915 extends this requirement to all other private schools giving education to Koreans, whether operated by Koreans or foreign mission bodies, and whether of Primary, Middle, College, or Technical Grades.

2. This Revision particularly requires that all private schools heretofore outside of the Government public school system, giving education to Koreans, shall teach the exact Government school curriculum, and that no other study, may be added, nor may religious exercises be held in these private schools.

3. No permit will be granted except in accord with these ordinances.

4. To operate a school without a permit is an offense against the ordinances.

5. The ordinance applies at once to schools seeking a permit, and ten years of grace before enforcement is granted schools already holding permits.

But if anything further were needed to determine its intent - the ordinance is a single ordinance; no distinctions appear in it except at one point, the time of its application. To certain schools it is applied immediately; to others ten years hence. Being a single ordinance the character of its intent is single, regardless of time of application. Its present application has already been begun. The Boys Mission Middle School of the Southern Presbyterian Mission, located at Moon Chun, South Chulla Province, of which Rev. J. C. Crans is principal, and the Girls Mission Middle School of the North Presbyterian Mission, of the U.S.A. located at Yen Sen (Gyen Chyen) in North Pyeng Province, were established some years ago and application for a permit filed. The granting of the permit has been delayed from time to time, until the revised ordinances were promulgated. The applications were then returned, and they were instructed that they must conform and come in under the new regulations or close their schools. In one case a time limit was set, June 30th, 1915. The ordinance being a single ordinance the intent of it is single whether now or ten years from now.

VI. There are a number of points to which I respectfully call your attention. The ordinance is a blanket act. It covers schools of all grades giving general education, and also technical schools. None of the regulations in Japan proper have ever been so applied even in the time of their most strict interpretation.

2. The two essential requirements of the Revised Ordinance (strict government school curriculum and secularization) are based upon an entire ignoring of all proper and universally recognized distinction between a Government or Public undertaking and a private undertaking. No justification for it can be set forward except upon an ignoring of this proper distinction. The sequestration of a private system to meet public needs is, under sufficient circumstances, recognized as justifiable. This is more than sequestration. The Government Public School System is inadequate. The Government treasury is insufficient to make it adequate. The Government therefore, requires this private organization to abandon its own *raison d'être*, to cease catering to ~~private~~ its own particular constituency, and, with its plant still a private investment, its manning force still privately supplied and supported, and its operating budget still drawn from private sources, to perform, wholly, strictly and only, the function of a part of the Government's own public school system. The only alternative granted is suppression. This organization is one long since developed under Government permission, and with specific Government promise concerning the continued permission of its "*raison d'être*."

3. I would point out that the reasons given for the ordinance and its applications are non-sequiter. Two grounds of its necessity are advanced. One is that under present regulations these schools may teach something contrary to the general principle and purposes of the State. But the revised ordinance makes this no less possible. This apprehension finds its correction not in the curriculum or textbook, but in the teaching force. And surely none will say that the teaching of pure religion is itself inimical to the State but rather otherwise. We raise no objection to close supervision or strict minimum standardizing requirements. But what has the permitting or forbidding of religious instruction and religious exercises to do with this?

The second ground is that in districts where public schools are not available the private school must be made acceptable to non-Christian students. Otherwise the non-Christian students religious liberty will be restricted. The point may be made clear by a parable.

I raise my onions and potatoes. I buy my oil and vinegar. I make my salad. My neighbor is and always has been welcome to come in and eat of my salad with me. But he does not like onions in salad. He cannot afford salad himself. The Authorities are unable to furnish him with it as yet. Therefore, - note the logic - I am henceforth enjoined from putting onions in my salad - in order to fit my neighbor's palate. Otherwise his liberty to eat my salad is restricted. Is the sequence logical?

This is religious liberty with a vengeance - only it has been put by mistake on the wrong foot.

4. I would point out that the effort is made to represent that this revision is no more than an extension to Chosen of the system long since in force in the mother country of Japan, but it is in fact entirely different and even opposed to the principles underlying that system.

In Japan secularization is enforced only in the Government system of schools, which includes Government Schools, Public schools, and such private schools as meet the requirements and themselves elect to enter the system.

In the Common Schools education is compulsory and the Government in consequence practically controls it all. Yet even in the few schools of this grade privately operated, religious instruction is not strictly forbidden. In Middle and Higher schools entire freedom of choice is left to

the school as to religious instruction. The system is exactly that indicated by Councillor Akayama quoted above. The alternative is "Conform or stay out." No compulsion is used. The only alternative given by the Revised Ordinances in Chosen is "Conform or close up". The one is an alternative of permission; the other is an alternative of suppression.

5. May I also point out that not only is it true in Japan itself, but in no country holding any position in modern civilization are such restrictions as contemplated in these Ordinances, laid upon private educational effort; as far as I am aware. I have investigated the systems of Germany, Sweden, Norway, Denmark, Holland, Belgium, Great Britain, France, Italy, and the United States of America. In all of these, not excepting France, private educational institutions are permitted, with varying degrees of Governmental supervision and freedom in curriculum, and wherever such institutions are permitted, freedom of religious instruction goes with it. Indeed, as I have pointed out the fundamental principle of private undertaking, necessarily and logically involves this permission to such an extent, that no modern government has contemplated the separation of the two. Even Russia under the Greek Catholic Church permits the Jews and other religious sects to maintain their own schools and instruct their own children, while in France there are over 3,000 private primary schools; 50,000 students in private secondary schools, and in all these entire freedom of religious instruction.

5. Finally I wish to point out the practical impossibility of what is proposed. The funds which support these schools and the forces which man them are drawn from the Churches of Christian lands, with the sole purpose of Christian evangelization. Neither the governing Boards at home nor the field Missions can consistently use their funds and forces for institutions which, as institutions, have been formally made non-Christian. Now will the Christian Churches at home continue to give their money simply to subsidize the Public School System of Chosen.

It has been stated that out side of school hours, off of the school premises, and for such as may themselves wish to come, religious instruction may be given. But this is no privilege distinctively given to the private schools in view of their being private institutions. It is a liberty guaranteed by the Constitution of Japan to even a teacher in a Government school - entirely common to every citizen of the Empire and every foreigner within its bounds. The fact remains that the private school as an institution has specifically and formally been made non-Christian. But one result is possible - the closing of the hundreds of Christian schools in Chosen.

Moreover in view of the patent contrariety to the fundamental principles of private undertaking and religious freedom in private undertaking it can only be interpreted by the Christian peoples of the world among whom these principles are universally recognized, as a disapproval by the Administration of Chosen of their generous efforts for the enlightenment of its people. It is so contrary to the universally accepted interpretation of the term "religious liberty", a guarantee of which, to the great credit of Japan, is embodied in her Constitution, that its enforcement must necessarily raise a question in the minds of the peoples of the world as to the genuineness of that guarantee. A religion, the followers of which are not free to educate their children in it, is not free.

May I point out that in my judgement ~~has~~ the situation has arisen through a too limited application or consideration of three great principles of modern world civilization, by the authorities in Chosen.

1. The difference of private as distinct from government or public undertaking. When private undertakings are permitted at all they inseparably carry with them certain liberties. This has not been recognized.

2. The separation of State and Church. This has been confused with the separation of education and religion. Under no system are the two synonymous.

3. The meaning of the term "religious liberty". This does not mean

the liberty of the other man to profit himself by my religiously inspired efforts, but my liberty to exercise these efforts.

I am aware that aspersions have been cast upon the missionary body in Chosen. I do not think that they have been merited. But I am sure that none will deny that there are very very many among them who are sincere well wishers of Japan; who appreciate highly the great work she has done and is doing in Chosen; who sympathize in the difficulties and necessities of ~~her~~ her political problem there; moreover, to whom it is a matter of religious principle to give loyal allegiance to the interests of the country in which they dwell, and to instruct such of the young as come under their tuition to the same end. To such, outside of their own immediate interests, the present educational situation is a matter of apprehension and anxiety, for the good name of Japan before the world. The principles involved are the fundamental and of too universal recognition.

Trusting that this information may be of value to you and you may perhaps find opportunity to represent the difficulty of our situation in quarters from which possibly relief may be drawn, and praying always that God's wisdom and guidance may be yours in your high responsibilities, believe me,

Yours very Sincerely

1915?

REGULATIONS FOR RELIGIOUS PROPAGATION.

The following is "The Seoul Press's" translation of the Government General Ordinance No. 83 just published providing regulations for religious propagation in Chosen:—

ART. I. By religion mentioned in this ordinance Shintoism, Buddhism, or Christianity is meant.

ART. II. Those desiring to propagate religion shall report to the Governor-General of Chosen by giving information concerning the under-mentioned items and submitting documents proving their qualifications as religious propagandists, as well as records of their personal careers. Those belonging to denominations or sects having superintendents of religious propagation work or to Korean monasteries may dispense with Item No. 2.

1. Religion and name of its denomination or sect.
2. Outline of teaching.
3. Methods of propagation.

In case any change is introduced into any of the above mentioned items, it shall be reported within ten days to the Governor-General of Chosen.

ART. III. When Shinto or Buddhist sects in the mother country intend to start propagation work the chief priests of these sects shall appoint superintendents of the religious propagation work and obtain the sanction of the Governor-General.

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eral of Chosen by submitting to him reports concerning the following items:—

1. Religion and names of its sects.
2. Doctrinal or sectarian regulations.
3. Methods of propagation.
4. Power of superintendent of religious propagation work.
5. Methods of superintending by superintendents, of religious propagation work.
6. Location of offices for superintending religious propagation work.
7. Names and records of personal careers of superintendents of religious propagation work.

When it is intended to introduce any change in any of the above mentioned items, the sanction of the Governor-General of Chosen shall first be obtained.

ART. IV. In case the Governor-General of Chosen considers the power of superintendents of religious propagation work, their methods of superintending, or the personnel of offices of religious propagation work not suitable, he may order changes in them.

ART. V. Superintendents of religious propagation work must be persons living in Chosen.

Superintendents of religious propagation work shall compile a register of propagandists under them as they stand on December 31 of each year and present the register before January 31 of the year following.

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In the above-mentioned register, the names and addresses of propagandists shall be entered.

ART. VI. In case the Governor-General of Chosen considers it necessary, he may order religious denominations or sects other than those mentioned in ART. III to appoint superintendents of their religious propagation work.

When by virtue of the foregoing clause superintendents of religious propagation work are appointed, information shall be submitted to the Governor-General of Chosen with regard to all the items mentioned in the first clause of ART. III. When changes are introduced in any of these a similar procedure shall be gone through.

ART VII. With regard to superintendents of religious propagation work mentioned in the foregoing article, provisions as stated in Articles IV and V shall be applied.

In case denominations or sects other than those mentioned in ART. III. appoint superintendents of religious propagation work in accordance with their rules or regulations, provisions as stated in Articles IV and V and the second clause of the foregoing article shall be applied to them.

ART. VIII. In case religious propagandists change their names, remove to new addresses or give up their work, they shall report to that effect within ten days to the Governor-General of Chosen.

ART. IX. Those intending to establish churches,

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preaching houses, and similar other institutions for religious purposes, shall obtain permission of Governor-General of Chosen for so doing by reporting to him on the following items:—

1. Reason and local conditions necessitating the establishment of these.
2. Names and localities.
3. Areas of ground and buildings, the names of their owners, and ground plans.
4. Names of religion and denominations or sects.
5. Qualifications of propagandists to be appointed and methods for selecting them.
6. Expenditure of establishment and ways and means for meeting it.
7. Methods of superintendence and maintenance.

In case propagandists have been selected and appointed as mentioned in Item No. 5 of the foregoing clause, the founders of the institutions or superintendents of religious propagation work shall report the fact within ten days to the Governor-General of Chosen, by sending in their names and addresses, as well as records of their personal careers. In case changes are introduced, the same procedure shall be gone through.

ART. X. When it is intended to introduce changes in any of the items between No. 2 and No. 7, permission of the Governor-General of Chosen.

sen shall be obtained for so doing by submitting to him reasons necessitating the changes.

ART. XI. When churches, preaching houses, and similar other institutions established for religious purposes have been abolished, it shall be reported within ten days to the Governor-General of Chosen.

ART. XII. Superintendents of religious propagation work and abbots of Korean monasteries shall prepare reports of the number of converts as well as of the increase or decrease in the number of converts as they stand on December 31 of each year according to each monastery, church, preaching house, or similar other institution, and shall send the reports to the Governor-General of Chosen before January 31 of the year following.

Denominations or sects and churches, preaching houses, and other similar institutions not having superintendents of religious propagation work and not affiliated to the Korean monasteries shall send in the reports mentioned in the foregoing clause through propagandists in charge of such institutions.

ART. XIII. When persons belonging to denominations or sects having superintendents of religious propagation work or to those religious institutions affiliated to the Korean monasteries apply for permission or send in reports they shall show the documents the signatures of the superin-

tendents of religious propagation work or abbots of main monasteries.

ART. XIV. Those infringing the first clause of ART. IX or ART. X shall be fined 100 yen or less.

ART. XV. In case it is considered necessary, the Governor-General of Chosen may apply this ordinance to organizations recognized as resembling religious bodies.

Organizations to which this ordinance will be applied by virtue of the foregoing clause shall be publicly notified.

SUPPLEMENTARY RULES.

ART. XVI. This ordinance shall be enforced on and after October 1, 1915.

ART. XVII. The Residency-General Ordinance No. 45 promulgated in 1906 is abolished.

ART. XVIII. Those having received sanction by virtue of Articles I, II and III of the Residency-General Ordinance No. 45 of 1906 shall be recognized as those having reported as mentioned in ART. II or as those having received sanction or permission as mentioned in ART. III or ART. IX of this ordinance. But such person as mentioned in ART. II of this ordinance, or such persons as mentioned in ART. III of this ordinance or such persons as mentioned in ART. IX of this ordinance shall report, within three months after the date of the enforcement of this ordinance, to the Governor-General of Chosen matters mentioned in Item No. 2 of the first clause of ART. II, matters

mentioned in Item No. 2 and Item No. 4 of the first clause of ART. III and matters mentioned in Item No. 3 and Item No. 5 of the first clause of ART. IX, as well as the names and records of personal careers of propagandists in charge respectively.

ART. XIX. Those actually engaged in religious propagation work, having their superintendents of religious propagation work of managing churches, preaching houses, or similar other institutions, when this ordinance is enforced, and not coming under the provision as mentioned in the foregoing article, shall report, within three months after the date on which this ordinance is put into force, to the Governor-General of Chosen matters as mentioned in Articles II, III or IX. *

Those reporting matters as mentioned in ART. IX shall be recognized as having received permission in accordance with this ordinance.

H. G. UNDERWOOD,
Seoul, Korea.

September 2nd, 1913.

Rev. Robert T. Speer, D.D.,

Korea.

My dear Dr. Speer:-

I am trying to get this letter off and will send copies to one or two points so as to catch you if possible en route.

There are a number of matters that several people of the Mission consider absolutely essential that you should take them up with the Government while you are here and I have been asked by a number of the members of the Mission to drop you a line and refer especially to the educational rules and regulations and the rules and regulations in regard to the change of religious Propagandism. Also in regard to certain other matters that may come up between us and the Government. It is felt by several members of the Mission that these are so important that they ought to be taken up by you in person with the Government authorities here and that if you arrive simply on Thursday night with what you have before you to do for the day after it will be impossible for you to present these subjects properly before the authorities here. Consequently, the members of our Mission requested me to drop you a line and see whether you could not arrive here earlier and it was proposed in this connection that you should drop out your visit simply to Chungju which would take up a number of hours and arrive here on Thursday morning instead of Thursday night. In this way you would have two days here and would possibly be enabled to see more of the officials. Then it was also thought that even greater good could be obtained if after your attendance at the Annual Meeting you could come back to Seoul and present before the Government authorities

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Dr. Speer,
September 2nd, 1915.

such matters as you deemed ought to be presented at this time.

I do not know exactly just what can be done. We have to remember, of course, that we are in an alien government and that we are here to obey whatever ~~the~~ ^{these} laws are. We may not consider the laws just, that is a matter of opinion. The Japanese consider that they are just and that they are proper.

In regard to these rules and regulations for religious propagandism, a copy of which I am enclosing herewith, I would say that they are in accordance with the rules and regulations of Japan proper, so I am told and under these circumstances it has been suggested that we ought not to have any difficulty. There are those, however, who look upon articles 2, 4 and 9 as specially objectionable because it gives the right of veto on the personal of those who are engaged in propagandism and also of the methods that shall be used. Holding that these are spiritual matters and that the Station as a Station, that the Mission as a Mission and the Church as a Church cannot yield this right to dictate in spiritual matters to the government of a country.

Now, of course, these are matters of various opinions. When it comes to the matter of the methods of propagandism, some object to the government having anything to do with this. I called attention to the fact, however, in a Committee Meeting that the matter of methods might cover such suggestions as , as permission to carry on street speaking, obstructing streets, etc., where even in civilized lands ^{they} ~~we~~ have been compelled to have certain rules and regulations.

I enclose you here with a copy of a letter which has just

Dr. Speer.
September 2nd, 1915.

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come from Mr. Albertus Pieters. This letter, however, does not seem to meet the case, so a great many of the missionaries hold here. I do not know, I am not prepared to say whether it does or not. As far as we are here, as I have said before, we are in this government. The government has a right to make whatever rules and regulations they see fit and it is our place to submit kind efforts may bring a mediation of any rules that we deem are too severe. The same in connection with the separation of religion and education. I have had quite a lengthy discussion of this question with quite a number and more especially with Judge Watanabe. I do not care to put down on paper all that he has said because I would like to talk with you on this question in person, but you will readily see that not only are there Mission items but items of great importance concerning the work here/in Korea.

The attitude of the Japanese Imperial Government ^{forward} us and our work has been well established for some time. Here was word expressed years ago, when rules and regulations were issued, and there are those in Japan who feel that even the amount of adherents to rules and regulations that was given by the missionaries was too great. There ought to have been opposition. In talking over the question with Dr. Ibuku and others, when I was in Japan in the latter part of July, it was their opinion that anything that ought to be brought about ought to be brought about from the Japanese side rather than from the Korean. I feel, however, that you should as far as possible know these facts so I am sending on to you this data.

I wish very much indeed that you could have been present at the General Assembly of the Presbyterian Church, which is meeting at the

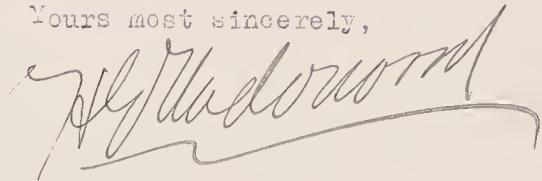
Dr. Speer,
September 2nd, 1915.

5th, 6th, 7th and 8th, but it hardly looks as if you will get through.

I regret very much indeed that the few moments that I have do not allow me to give you a more definite letter concerning the difficulties that we have here, but I thought I would get this off at once.

With kindest regards to you and hoping that your visit here may be a great blessing to us all,

Yours most sincerely,

A handwritten signature in dark ink, appearing to read "J. Edgar Hoover", with a long, sweeping underline.

Encl.

HGU-WT.

H. G. UNDERWOOD,
Seoul, Korea.

September 3rd, 1917.

Rev. A. D. Speer, D.D.,
Korea.

My dear Dr. Speer:-

I just want to drop you a line and tell you that we had a very satisfactory interview with the Minister of Home Affairs here in the city, concerning the new rules and regulations. It has developed that Articles 4 and 6 to which we had objected as being in addition to the laws of Japan proper are additions made especially for Korea because of the conditions here.

The word "Superintendent of Propagation" should not be interpreted "superintendent of Propagation" but should rather be translated "Official Representative" and the Government reserves this right to, if they believe, that the powers of the Official Representative, that his method of propagation, that his method of representing the church or his personal is objectionable to them they have a right to change it. They avow that there is no attempt whatever to interfere with the superintendence of religious work, that this is left entirely in the hands of the religious bodies.

They also called attention to the fact that when it came to Buddhist and Shinto sects, the matter of the election of Abbot and what might correspond to Bishop had to be submitted to the Government first for permission before they can be inducted into their office, but that such requests are not required at all from the Protestant churches existing here in Korea.

Dr. Soper,
September 3rd, 1917.

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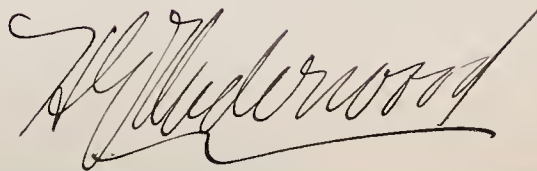
The interview was very satisfactory and the objection that we at first felt which were conscientious objections have been removed. Of course, the restrictions have come upon us. The petty difficulties that will come in connection with the reports will add very materially to the work we have to do but we are here in this country and it is our position to obey the laws.

I just wanted to add this line to the letter which I am sending down to you so that any suspicions that you might have might be removed. The educational ordinances as they are coming up are very serious and will affect us more than anything else and I think it is in this connection that your stay here should, if possible, be prolonged. I do believe at the present time that your coming out is providential and in connection with the difficulties that are arising just now concerning education and the proper stand that missionaries as missionaries should take, their proper attitude toward the government, towards rules and regulations is something that your presence here will settle at least for the present and I think that a somewhat prolonging of your stay is really necessary at the present time.

Regretting very much indeed that I cannot, owing to meetings here, meet you in person and speak of these things as you land in Fusan, and extending a hearty welcome here to this land, with the statement that our prayers are with you for God's greatest blessings upon your visit here.

Yours most sincerely,

HCU-WT.



H. G. UNDERWOOD,
Seoul, Korea.

September 4th, 1915.

REPORT OF INTERCOURSE WITH MR. USAMI, DIRECTOR
OF INTERNAL AFFAIRS AND DIRECTOR OF RELIGIONS IN CHOSŬN.

Your Committee would report that some of its members had an informal conference with Mr. Usami, in regard to the new rules and regulations for religious propagation, known as Government Ordinance, Number 26.

Mr. Usami received us very cordially indeed and said it was to be expected that there would be from time to time many items in the rules and regulations upon which conference would have to be held.

After but a few moments, we called his attention to Art. 9, and the alleged necessity of "obtaining permission" to preach. It soon developed that the words "obtaining permission of Governor General" might well be translated "obtaining a permit", that the law as given here was the same as in Japan proper. Mr. Usami called attention to the fact that the Constitution of Japan gave freedom of belief but that this did not leave it that they could not make certain limitations as to methods of propagation.

The real object of Article 9, was that the Government might be cognizant of what was being done and that they might be able to know whether the work was the work of ^{true} churches or not, that under the law of Japan church property was free of taxes and under these circumstances a report must be made and permit obtained if the property was to be free of taxes. We were perfectly free to establish churches as before but in all such cases if we desire to claim the property as church property and receive the privileges that

accrue thereto, it must be reported. Until reported it would be taxed. After reported it would pay no taxes. The real object of Art. 9, was to restrain new sects in Korea and to give an opportunity to the Government to keep out Mormons, Mohammedans and others, that there was to be no restraint whatever on regular missionary Societies. It was simply a matter of reporting the work.

We then called attention to the fact that Art. 4 and 6 did not appear in the rules for Japan proper and asked for the reasons for the same. It soon developed that there was a slight difference in translation and article 4 was retranslated and special attention was given to the fact that the words "Superintendent of religious propagation work" might better have been translated "official representative" and referred to the one who was to be the "official representative" of the missionary society to the Government. The article would then read, "In case the Governor General considers the power or the method of the superintendent or the method of propagation or the personnel of the "official representative" objectionable he may order changes. He laid special stress upon the fact that this did not refer to superintendents of religious work in the religious sense of the word. That these two articles should not appear in the law of Japan proper because they did not there make use of "official representative" and they need not apply to our regular missionary Societies if we prefer to go without the official representatives as was done in Japan proper. In his opinion he thought that the establishment of this office would be a real help in carrying on communications between the Government and the denominations but that it was not necessary/ He also called attention to the fact that if

the Buddhists or Shintoists desired to elect Abbots or superintendents before such could be inducted into office, permit had to be obtained from the Government General but that when it came to Methodists and Presbyterians, regular organized Christian churches, this was not required.

He went on to say that everything would be done to make the reporting of the work as easy as possible and that he trusted that blank forms could be prepared so that the reporting could be uniform and as few mistakes as possible made in the same. In regard to the selection of spiritual leaders and directors the individual churches were left entirely free.

H. G. Underwood

A. T. Noble - Can. Pres.

John Can. Pres. Council, Royal Can.

The law of Japan proper, re establishing of churches.

This is an extract from a letter of Dr. Imrio, of Tokio, rec'd in 1913.

(Informal or occasional religious meetings may of course be held at any time or place; but permission must be obtained for the establishment of a permanent congregation. The following is the form of application.)

Application for the Establishment of a congregation.

I hereby apply to you for permission to found (name) Congregation and present the following information:

1. Reasons why the establishment of the congregation is desired e.g. There are many Christians in the neighbourhood. there are those who have connections in the neighbourhood.
2. Date by which the establishment will be accomplished i.e. the time when the building will be provided; either a new one erected or an old one made ready.
3. Name and location of the congregation. Description of the lot, whether city building lot or field, and the number of subu. Description of the building, number of subu, kind of furniture i.e. pulpit, altar, pews, etc.,
4. Name of religion e.g. Catholic, Presbyterian etc.,
5. Management and method of support e.g. how managed, how Kanrisha (persons to represent the congregation to the authorities) are appointed. Funds for the establishment and carrying on of the congregation, and the source from which the funds are derived.
6. Qualifications of the Minister and his appointment e.g. what examinations has he passed; his personal history. If there are no rules determining this qualifications, that fact should be stated. How appointed, by whom, under what rules.

Name, age, nationality, residence of the applicant.

Date.

To the Chiji of the Fu. (or Gen)

11.

Items required in the personal history of a Minister or a Kanrisha (see above)

Name, age, nationality, residence, studies pursued, occupation, rewards received or penalties.

Certification to the correctness of the foregoing statement.

Date

Signature.

111.

(By Preacher is meant one who is a preacher by profession. The directions apply both to one beginning the practice of his profession and also to one changing his place of work. All professions and occupations are subject to similar regulations.)

Report of a preacher.

I desire to engage in preaching. (Or I have hitherto engaged in preaching). I also add my personal history.

1. Name of religion.
2. Methods of propagation. If there is a church, preaching place or Sabbath School, which is used as an instrument of preaching, it must be named. If the preacher has no fixed place of preaching, and desires to preach in his own home or in the house of some other person, that fact must be stated.

Date.

Signature.

To the Chiji of the district.

IV.

Regulations for the control of religions.

Art. 1.

Any one desiring to engage in the propagation of religion shall present to the Chiji of the district a statement containing the following items, together with his personal history and residence.

1. Name of religion.
2. Method of propagation.

Those who have engaged in preaching before the publication of these Regulations shall report within two months after such publication.

Art. 11.

Any one desiring to establish a temple, church or preaching place shall present the following items and obtain permission from the Chiji of the District.

1. Reason for establishing.
2. Date at which the building will be ready.
3. Location and number of subu, with detailed description of land and buildings and plans for the same.
4. Name of religion.
5. Methods of management and support.
6. Qualifications of the Preacher if there be one, and method of ~~this~~ appointment.

If the temple, church or preaching place cannot be built within the time named, permission shall cease to be valid.

If there is a temple, church or preaching place which was in use for religious purposes before the publication of these Regulations, a statement should be made to the Chiji of the District by the Founder within two months after such publication. If there be no Founder or if there be difficulties in the way connected with him, the statement shall be made by the Manager. The same statement shall be made as in the case of a new building, and within two months after the publication of these Regulations.

Art. 111.

The Founder of a temple, church or preaching place, or, if there be no Founder or there be difficulties in the way connected with him, the Manager shall present the personal history of both the Preacher and Manager. If the Manager or preacher be changed, the personal history of the new Manager or preacher shall be presented.

Art. 1V.

Changes in matters referred to in Art 1, or a change of residence of the Preacher, shall be reported by the Preacher to the local authorities within two weeks; and if he removes to another district, he shall report to the Chiji of the new District the reasons for the establishing of the church in accordance with Art. 1.

If it be desired to change matters referred to in Art 11, the Founder or, if there be difficulties connected with him, the Manager shall obtain permission from the Chiji of the District giving the reasons. If the location is changed to another district, permission from the Chiji of that District must be obtained.

If a temple, church or preaching place shall be taken down or removed, report shall be made to the Chiji of the District within two weeks.

Art. V.

The Founder of a temple, church or preaching place established under Art 11, shall every year by January 31st, report the actual number of adherents of the temple, church or preaching place on December 31st, of the preceding year.

Art 5, was added by Ordinance No.23 of the Department of Home Affairs on Dec 28 of the 38th. year of Meiji.

Copy Mr. Albertus Peter Cella
Oita, Japan, August 28th, 1915.

The Rev. W. G. Gram,
Songdo, Korea.

Dear Brother Gram:-

Your letter of the 24th, inst., with enclosure of copy of the new regulations for the control of religious propagation has just come to hand, and I hasten to reply.

First, as to my opinion of these regulations, they seem to me, as the Seoul Press says, very much the same as those in this country, which were issued not long after we passed under Japanese jurisdiction, in 1899. They have not troubled or hampered us in the least, and are not difficult to comply with. At first we supposed that we had to make a new application every time we wished to open a special meeting anywhere, but we were soon told that this is not necessary, and now we scarcely ever think of the regulations, except when a missionary moves into a new place, and when we wish formally and publicly to dedicate a new building, whether our own or rented, to Christian work.

The reason why such regulations are issued is two fold, first, because it offends the Japanese official mind to have anything whatever in the state unregulated; second, because there really is considerable need of it, as the various Shinto and Buddhist sects can by no means be trusted to behave themselves without some regulation and supervision on the part of the officials.

As to getting a copy of the Japan regulations in English, that is not so very difficult, if you wish it. I know of none to be had in printed form, but if you ask Brother Wilson, of Okayama to get a copy from his local police office and translate it for you, no doubt he can do it. I do not think, however, that it would be of any advantage to you to have it, as no missionary in Japan finds it necessary to keep a copy at hand.

Most of the articles, as I read them, either have nothing to do with Christian propaganda or are easy to comply with. You must remember that the Japanese official mind dwells much on forms, and that if the form is all right it is not necessary that there should be any inner religious reality. For instance, the ordinance speak of "Superintendents" of religious propaganda. That will not trouble Methodists or

Episcopalians, but if this were to be interpreted strictly the Presbyterians might feel that martyrdom was preferable to giving up the sacred principle of the parity of the ministry. Such a discussion in this connection, however, would ^{be} simply silly. The government does not care a straw about church government, it merely wants to know to whom certain communications must be addressed and whom to hold responsible for certain things. We have a parallel case in our school work. Of course, our schools are under the mission, and anything the mission decides is final, as between us; but each school has a "Setsuritsu sha", or proprietor, officially reported to the proper offices, and if a new Principal is appointed or any change takes place in the school that "Proprietor" reports it to the government as his act. It satisfies the demands of the law and makes no trouble for us.

In the case of you Methodists, I suppose the whole case is simply up to your Bishop of his representative.

By engaging in "religious propagation" we are apt to understand any kind of religious conversation, handing out of tracts, etc., and so we anticipate all sorts of restriction upon the ordinary believer, such as punishing him for even talking to a friend, teaching a Sunday School class, distributing tracts, etc., but I think you need anticipate nothing of the sort; for the meaning of religious propaganda in these articles will, I am sure, mean nothing but the official establishment of religious bodies and the conducting of public worship.

As an illustration of the difference between official and non-official religious work I may cite the case of our chapel in Nakatsu. Two years ago we moved into a new rented building, but on account of the negligence of the local preacher, the said building has never been registered officially as a place of religious propaganda. That did not prevent our holding all our ordinary and special services there, but it debarred us from one thing only - hanging out a sign! So long as we did not in that manner inform the public that this was a church of the Nihon Kirisuto Kyokwai, the officials looked upon all that singing and talking as so much private amusement, and in their official

statements there is no church of our denomination in that town. The Korea officials may be rather stricter than that, but this will be found the general tendency. Always remember that in Japan the name counts for more than the reality.

The best thing you can do, it seems to me, is to apply to the highest officials for anything you do not understand, and to ask them to supply you with the proper forms for the various notifications required. Have those forms printed and use them for missionaries and Korean workers, so far as may be required. Then you are pretty sure to be right, and any objection on the part of a local official is forestalled.

I know that you have only too much reason for thinking the the government of Korea looks with unfriendly eyes upon the American missionary work in that country, and still, from the similarity of these regulations to those under which we work, I feel sure that these are not intended to hamper you in any way, and that once you get accustomed to them you will find them quite easy to work under.

Very sincerely yours,

(Signed) Albertus Pieters.

Handed Mr. Komatze

Sept. 7, 1915.

R. S. M.

In such sections of the country where the Government has or shall have established primary schools and where the majority of the missions and churches shall consent to throw in their efforts for primary education with the Government efforts, the Government will extend the privilege of carrying on private schools for higher education in which the same privileges in regard to religious instruction as are accorded in Japan proper shall be accorded here.

Mission Meeting of Korea Mission, Pyeng Yang, Sept. 16, 1915.

Morning Session.

I. Report of the Educational Committee. Mr. Adams. There is a net increase in the apportionment over last year that must be met some way or other if we adopt it. The increase occurs in Seoul and Pyeng Yang.

In Pyeng Yang the increase is due to the financial condition of the Academy.

In Seoul. - In all our institutions the finances have grown way beyond the mission support because of outside gifts. But in the Seoul institution this is particularly so. And now some of the gifts have dropped out this year and there is no certainty that they will be given again in the future. The deficit for this year would be about Yen 1200. The mission can see its way clear to provide only Yen 300.

In Pyeng Yang it is an institution conducted on a mission basis and the hole there was not due to the fault of the mission. In Seoul the institution has followed a policy outside the mission and we have warned them of this peril. So now that it has come we do not feel as responsible for it as we do for the Academy.

Other stations have asked for more increase than the 10% but we have felt that we could not do it. The increase of Yen 900 represents 1.6% of the increase for this class.

Mr. Welbon. Last year the increase was 10% and this year it is 1.6% more. If we keep on the educational work will be it. But I move to accept the percentages between stations.

Mr. H. Blair. It is not right to adopt this until we have heard from all the other committees.

Mr. Hunt. Backs him up.

Mr. Cook. Moves that this report be adopted tentatively until we hear from the reports of the other committees.

Motion to refer back to the committee is lost and Mr. Cook's motion is carried.

Dr. Moffett reads resolutions upon the resignation of Dr. Wells after twenty years service in the mission.

Report of the fiscal committee. Mr. Crothers. Adopted.

Report of the evangelistic committee. Mr. Erdman. Adopted tentatively.

Report of the finance committee. Mr. Peters. Motion passed that the travelling expenses of the families and missionaries from Conge and Andung stations be paid to the railroad when coming to Mission meeting.

Report of the treasurer. Mr. Genso.

Report of the delegate to the General Assembly. Mr. McCune.

Communication from the Presbyterian General Council with reference to hymn books.

Report of the Leper Assylum at Taiku. Mr. Bruen. All inmates Christian.

Report of the exhibit committee. Mr. Crothers.

Mr. Holdcroft moves to take from the table the college question. Not carried.

Report of the committee on school for foreign children. Mr. W. N. Blair. Progress was made along all lines last year, the grounds were improved and two gifts, one of Yen 500 and one of Yen 300 have enabled us to remodel the class rooms. Miss Fish was married the last of June to Dr. Moffett but she will continue to teach until a new teacher is secured. The greatest need is for some one to pay for the salary of a teacher. The equipment needs to be increased. Tuition is Yen 7 a month. The age limit for admittance to the dormitory was changed from 8 to 9 years. We are still working on the fund of Yen 2500 for the school.

Evangelistic Committee. Mr. Erdman. Moves to take from the table the question of the government ordinances. Carried. See copy of report.

Report of property committee. Mr. Lampe.

Sept. 16, 1915. P. M.

Motion to take college question from the table. Carried.

Reading of Mr. Speer's letter to Mr. Sharp.

Mr. Sharp reads revised motion of the Executive Committee. (See copy)
By consent of the mission this is substituted for the report of the Executive Committee.

Mr. H. E. Blair's motion is read. (See copy)

Mr. H. E. Blair. My sympathies have been with the Pyeng college and it has been a very sorry experience in my life to see the way the matter has drifted. The motion of the Executive Committee is by far the worst thing that could happen to the Pyeng College in the future. It is a great mistake for them to turn down the suggestion of the Board. Personally I am opposed to this motion for three reasons: (1) It is nearly a matter of disobedience to the Board. (2) It will be going back on a promise given by the mission. (3) It is a seal upon the backward step of church union. How can we expect the Methodists to work with us after this?.

Also it is sure that the displeasure of the Board will fall upon the mission and in the assignment of workers etc. there will be displeasure on the part of the Board and it will not be so easy for Dr. Brown to work for us. We cannot afford to say that we have done with this problem now and let us have peace.

Then there is the question of Government regulations. It seems to me that in a few years the college in Pyeng will be just in the same position as the Seoul College. The Government's displeasure is not so much turned against an institution of the Seoul character. Therefore though I have loved the things of the Pyeng College . . I don't think that the Pyeng College has wasted its time. And this step will do the most to ruin its work in the future.

Dr. Swallen. I am sorry that this motion (Mr. Blair's) has come in the way it has. The motion pretends to simplify the situation but it confuses it, while the motion of the Executive Committee is perfectly clear. The first part of his motion says simply that we are grateful to the Board for what it has done for the Pyeng College. Of course we are grateful to the Board for what it has done for the Pyeng College. The second part, that the Board make it possible for the mission to work with it etc., is just the opposite of what our mission has been standing for all this time. And three, that the Executive Committee shall correspond with the Board etc. All this is asking the mission to put ourselves back just where we were two years ago. The position of the Board now is clear cut. We all know it. The Board has also seen that a large majority in the mission could not acquiesce in this and so said only those who were in favor of it need take part in the work of the Seoul College. We are not doing anything unkindly to the Board when we ask them to take this responsibility. They have gone against the majority of the mission of their own free will. It has been stated that there was a change of policy and an attempt has been made to minimize this but the Board has declared in its letter that there are two policies. It has always given us to believe that our policy was one in which we were being led of God. But now that they have got in with that committee they have tried to link us up with another policy. The statement from Mr. Speer in his letter also minimizes this difference. But we who have been out here for 15 years know that there is a difference of policy. And we owe it to all these Korean Christians and to the church in Korea not to shoulder the responsibility of the Seoul College. If that college is outside of the mission I can work for it and pray for it just as I can for Nanking College, but if we have to bear the responsibility for this, then it is a different matter. Mr. Speer has said that the field control will not be removed from here. But the constitution clearly removes it. Also if we ever have any control in the Seoul College why do we not have some say in the beginning of the institution? Mr. Blair's resolution just divides us again.

If we let that institution go on outside of the mission then those who cannot go in with it can and will work as friends as they have before.

Mr. Sharp. There have been a number of things said by both of the last speakers with which I do not agree. First with Mr. Blair who tried to make out that this was disloyalty to the Board in New York. I don't understand what he means by that. We are operating under the Board in this work. The General Assembly has passed upon certain rules governing the relation of the Board with the mission. There is a difference here between rights and responsibilities. Rights are something that you can give up but responsibilities are something that have been laid upon us by some one higher and cannot be given up. We have not violated any of the rules under which we work. I would like to see it shown that we are. Second, the question of union. I don't see why it should be brought in here but I don't think anything could cause more harm to union than the keeping up of the agitation of the last two or three years. If I were anxious for an outward union I would first try to get rid of this agitation. For union there must be peace. The proposition in Mr. Blair's motion is that they should continue. Let us keep on agitating, he says. But we should not. If it is the will of our Master then I think that the time will come when He will make it clear to the majority of this mission. To try to force the majority of the mission into a false position is something in which I do not believe. Then there is nothing tangible in Mr. Blair's resolution. What is it that he wants from the Board? Let him specify. The Executive committee doesn't know what it is that he wants. I was glad to withdraw some of the "whereases" expressing why we felt that we must take this step because I knew that others did not agree with them. Our recommendation is to let things go on as they are. During the coming years if our Master makes it plain to us what the path is then we can act. Let's wait. As soon as this institution is recognized as being outside of the mission we will have peace. If we have become biased, in an atmosphere of that kind, we can recover our sight.

Mr. Kerr, who seconded Mr. Blair's motion. The reason why I don't stand out for Mr. Speer's motion is that he simply asks that one side give up and that is too drastic. Mr. Sharp desired to know what Mr. Blair wanted from the Board. I can mention two points that we should ask the Board to correct, first the matter of non-Christian students and second the matter of control. One of the Methodists told me last night that he thought Dr. North's statement had been taken out of its context and that he would not agree with the way in which we have interpreted it. Also let us ask the Board how many non-Christian students there will be in the college. Let us know definitely. Ask the Board to consider these and some other things and then I don't see why Dr. Speer's resolution should not be carried out. At first I was against the Board and thought that they were using "the big stick". But now I have changed. I no longer believe that there should be only one college. I think that in Seoul education of a liberal character has much more chance than over here in Pyeng. In countries where colleges like this have been established, other results have been brought about but those same results do not have to be brought about here in Seoul at all. I think that we are disloyal to the Board to the extent that we are unwilling to accede to this question. And if we in our Presbyterian ranks are going to disunite how can we expect the Presbyterians and Methodists to unite? Mr. Chairman, I am in favor of Mr. Blair's resolution. And I don't believe that after all there will be so much difference in there two attitudes.

Dr. Baird. Lincoln said that the Union could not exist half slave and half free. It seems to me that our mission has been divided, not from within, but from the suggestions that have come from without, long enough.

I quoted Dr. North and I did not quote him out of context. Dr. North was misunderstood. Dr. Speer is a member of the Joint committee but he is not an executive member. The others have come out here and represented the

Joint committee in a different way. Dr. Speer may desire to bring these things to pass through the Joint committee. But as I said to Dr. Speer yesterday, we are not dealing with just our Board in this. It seems to me that what we want to do is to save the time of these long discussion. It can never be settled until the cause of the discussion be taken away. There is a difference of policy in educational work here. The fact is we need a change. The Constitution which is proposed to us from New York does not place the control on the field but largely in New York with merely suggestive power from the field.

Mr. H. E. Blair answers Mr. Sharp's questions.

(1.) He says the motion simply means to continue the discussion. But to my mind it is simply holding out a door of hope. The other closes that door. It is simply a question of shall we give up hope or shall we try to find some way of working with our fellow missionaries? I think we ought to struggle on until we find some way out.

(2.) He says that my resolution puts us in the place of going in and backing up an institution in which we don't believe. But that is not so. And there is reason for hope. Has there been in any of the argument a statement that frankly recognizes the fact that we already have a union institution in Seoul? The Board has settled where this institution is to be. The only question is whether we shall go in and try to make that institution as near the ideals that we have stood for all these years as we can. I believe the Board is perfectly willing to consider the matter of control and of non-Christian students.

Dr. Whiting. I don't believe we appreciate the fact that our mission is a small mission when compared with all the educational work of the Board in the world. But our mission here in Korea is different. We have here a large Christian constituency and it is right for us to educate them. But the Board when it wanted to have an institution took the Nanking University as a model. Mr. Paul, a professor from Nanking University, came up here and was so sorry to hear that we were going to have an institution like that here. He said that all they could do in Nanking was to keep the few Christians they had from living immorally.

There are only three solutions.

(1.) Accept the resolution of the Executive committee. The Board has a world problem before them but we are right here on the field and can see better.

(2.) Mr. Blair's motion is poor policy. It simply is healing over a sore.

(3.) Withdraw from the mission and go out among the Korean people and bring them the gospel.

Dr. Moffett. I want to speak with moderation. This is not a question of the location of the institution. I would just as gladly stand for a mission institution in Syen Chun as I would in Pyeng, and I would object to the other anywhere. Of course the problem has become bound up inextricably with the question of location. If we could have the kind of an institution which I believe Dr. Speer has as his ideal and if Dr. Speer could be here to take charge of such an institution, I don't think there is any doubt but that every one in this mission would back him up. (Applause) But Dr. Speer is not here. Dr. North spent ten hours with us in joint conversation. He finally said, "Gentlemen it is a case of irreconcilable difference of policy." I do not believe that Dr. Speer has anything like a clear conception of the situation. I don't think the Board understands it either. If they did know I believe they would be one with us. The Board letter says the work in Korea must be placed on the same basis as the work in other mission fields. And that is just what we have been opposing for years and the Lord has blessed our work. Dr. Speer said it must be a thoroughly Christian college. But one man's idea of a Christian college is very different from another's. I don't believe that we want in Korea an institution that has six Christians out of an enrollment of 600 like Lahore.

I will not take the responsibility of saying, - That is the kind of institution that we want for Korea.

It is not disloyalty to the Board to disagree with it. I prize very highly a letter I have from Dr. Ellinwood in which he thanked me for a letter I wrote differing with him absolutely. He thanked me and said he was glad I had written as I did. He did not require any subservience and he understood mission policy better than any man I think. We are not here to please the Board but to please our Lord and Master and if the interests of His work require us to disagree with the Board, are they going to be angry with us? It is disloyalty to fail to tell them what we think. It is true the work in Korea is different from other missions and now what the Board wants to do is to put us in line with all the other work in the world. Dr. Speer said there were no self-supporting churches in Siam and the Philippines and now they want us to take up that sort of policy. Loyalty to the Board requires us to say to the Board, "We cannot meet your wishes." Nothing could do more harm to the work in Korea than to abandon our convictions. Neither Dr. Speer nor our Board nor our mission has the power to control the policy of that institution. The institution is already established and against our wishes. I believe the best service we could do our Board and our mission and other missions is to simply, plainly, frankly and lovingly to tell the Board that we can have nothing to do with that institution. The best way for us to deal with this peril is to say that we will have nothing to do with it. There is some hope of the day coming that we can join with it if Mr. Sharp's resolution passes, otherwise not.

Mr. DeCamp. This is a great deal bigger problem than any of us realize. It is a question of the Kingdom of God. Mr. Blair's motion is simply an effort to keep open the door for further hope. You are also responsible for the Southern Presbyterian mission to keep them lined up. Also, if you are right, you have the responsibility to the Board and to Dr. Speer to tell them. We have set going a great many agencies in this meeting which if you will give them time will bring about results. You say we are bound to vote for this thing because we think we are right. You are only right because you think you are right. You must give each other a chance to set each other right. Principles do not amount to anything in themselves. There must be personality behind them. The greatest true principle is that we should love God with all our hearts.

Mr. Cook. I want to make a few scattered remarks about two things.

(1.) Union. I do not think this mission has been against union. The breaking of the union has been through the Board tearing away that which we already had. We cannot be held responsible for that. This situation is like a forced marriage. Let that institution grow up and then if we like it we can join ourselves with it. Who is it that is forcing things? It is the pressure that is being brought to bear upon this mission from without that is pressing things. I mean the Joint committee in America. It has all the appearances of being coerced into a union that we do not believe in.

(2.) Control. The only way we can judge what the control is to be is to wait. We have seen how much control we are to have at the start. We cannot control either the character of the institution or of its teaching nor how it is to get its pupils. We have not had any control at all so far. Whatever may be the ideals of Dr. Speer and of the Board, in the eyes of the Government it is already a conforming institution which will not teach religion. And so in the starting of the institution, in its being forced upon us, in the appointing of the Board of directors, and in its position in the eyes of the Government, we can see how much authority we are going to have.

Five minute recess. . .

Dr. Sharrocks. Speaks only because there is no other member of the Seoul College Board present. It is said that the constitution places all the control out of Korea. At a meeting of the board changes in it were suggested

and Dr. Goucher gave us assurances that our ideas would be taken very carefully into consideration at home. Except for the financial end of it and the election of officers, all the control is in the hands of the Field Board of Control. The election of Judge Watanabi to the Board of Control was made by that Board and why should the Board have referred his election to the mission when the mission had said it would have nothing to do with the College? The mere starting of an institution in Seoul would mean that a large number of the pupils would have to be non-Christians. But the Board has always said that the majority of the students should be Christians. And the Board of Control decided that it would not exceed 10% non-Christians. It so happens that at present all the members of the institution are Christians. So far as the control of the institution is concerned it is and will be a Christian institution. There are many here who say that we should have considerable say in the running of this institution if we are going into it. At present the majority of the field board is Methodist. But look a little way into the future. The Northern Methodists have said that the most they can have on the Board in the future is one or possibly two and the Southern Methodists have said that they could have only one, so all we can expect from the Methodists is three. If we go into it we have four at the start because each mission that enters into full cooperation is entitled to three members and in addition we have Dr. Underwood the President. The Southern Presbyterians have said possibly they will give us one or two and the Canadians have said if the other Presbyterians take it up they will send one man, and the Australians the same, but in a less definite manner. That puts us 7 to 3 in our favor right away. What more can we want.

Dr. Bigger. In Mr. Blair's motion does he have any idea of forcing any one to give up his principles, or does he want us to remain the same and ask the Board to change?

Mr. Holdcroft. A year ago I hoped that by smoothing things over for a time we could get the Board to make some changes. But they closed the door in our faces by Board letter 249. So this time I say it is useless to go further. Many are urging that we can give up convictions that we have. But it would be a foolish parent that would try to do this with a child before the child was convinced. It is not the men who have given in who have made the world to-day but men who have stood for their convictions like Martin Luther and John Hus and preeminently, Jesus Christ. . . (Reads from the constitution and shows that all the control is in the hands of the people at home.) The Board itself has clearly shown that it recognized a difference of policy. (Reads from Board letter 249, "The education of non-Christians is not our commission, etc.") They ruled out the question of policy altogether at first and said it was a question of location only and the mission could have whatever kind of a college it wanted. The facts of the case show that there is no hope of our referring the matter and getting any help.

Mr. Koons. It is my intention as soon as I go back to get the matter of "ethics" and "Bible" straightened out with the Government so that we shall not be in the position of conformity.

As long as there is a member of our mission who is president of the faculty we shall have four members on the Board of Control.

What harm can this little college do to the principles of self-support of the thousands of Presbyterian churches, already established for so many years, throughout this country?

By adopting the executive committee's motion we do not rid ourselves of our responsibility. We do not rid ourselves of any danger that there may be to the Korean church by staying out of it. Our saying that we do not have any responsibility for the college will not keep one student out of it. And also we are harming church union.

Dr. Adams. Mr. Blair's resolution is ill advised. There is a time for palliative treatment, but not now. The foreign matter must be removed from

the body if a cure is to be effected. When the matter has been well thrashed out there is only one thing to do and that is to decide. After the issues are once clearly defined any further discussion of the question makes for confusion. There can now be no question with regard to the issues involved. The constitution says it intends to work along the lines of the last four years. It is not a matter of the constitution either. Board letter 249 shows the point of view of the Board and what they think. They say the ideal condition is that of having a majority of Christian students. An ideal is that beyond which we do not want to go. And this is the ideal of the Board, of having merely a majority of Christian students. If this letter had not come out our position would have been easire. But it made our position clearer. Now the issue is clearly defined. Can we do one thing, or can we do another? That is our question now. The other resolution seeks to put us off and try to get further light but I am firmly convinced that this is impossible. The other missions are all small missions and cannot cooperate in but one institution. They are for the Pyeng college in principles which it represents but they cannot cooperate in but one institution. This mission decides to cooperate in the Seoul college and so what is there left for them but to come in on that and then there is no outlet, the result is sure, - Pyeng college must go. The cooperation in Seoul means that all the men from the south will go to the Seoul institution. In the north you have your institution, but it is work with a halter around our necks for us in the south. You subject the whole work of the south to this. And it is by no means an unheard of thing for institutions to be conducted outside of the mission control. (Names some) And this resolution of the Executive Committee's is only a request to the Board and it leaves them the chance of doing anything further.

Dr. Baird. We have but two representatives on that board for according to the constitution one of the three members must be an oriental. Also the constitution provides that those elected must be in sympathy with the policies of the institution and that practically disenfranchises our mission. The passing of this substitute resolution means the closing of Pyeng college.

✓ Mr. H. E. Blair. It makes very little difference what kind of a school we have in Pyeng. Our boys from the south are going to go to Seoul anyway. And if we go into it rightly we can make it that they will have as good a training there as anywhere. I do not believe that the Pyeng school will close just because there is a college in Seoul. It has been the lack of hope and faith on the part of the backers of the Pyeng college that has brought them to this position. They all say that nothing more can be done. Why should we have a division among us for years? Why be afraid of trying? I think the Board will look into the question of control. I believe Dr. Speer is almost bound by what he said to try to bring about something of this kind with reference to the Board of Control. I only proposed this motion because I believe Dr. Speer's motion goes too far and the motion of the Executive committee is utterly hopeless.

✓ Mr. Welbon. If ever a committee labored over a question by the light of God's Spirit, this committee has. This matter is not a thorn in the flesh but a thorn in the spirit. We feel so strongly on it that it will affect our spiritual lives. We must put it outside the mission for a while and have time to cool off and think it over. You can never get together so long as you are forced together.

Vote on Mr. Blair's motion.

In favor - 12

Opposed - 34

Vote on Executive Committee's motion

In favor - 35

Opposed - 8

Sept. 17, 1915. A. M.

Dr. Bovaird. Every medical school at home to-day is attached in some way to a university. You want to hold the medical work that you have and develop it as far as you can, not for the sake of the men who are in it but for the influence which the medical work is going to have in the attitude of the country toward you, especially the influence of it upon the Japanese. If your medical work is inefficient and poor the Japanese will look down upon it. If you make it the kind of work that it ought to be made it will command the respectful consideration of the Japanese government. Also I want to see that work go forward for the influence of it upon the cause of medical missions back home in the United States. You cannot tell how great will be the help that these doctors of the Rockefeller foundation will give to our cause by what they say about it at home. What we need most at home is to interest the medical profession. You can get their support when you convince them that your work is of value to the whole cause of human progress. And your medical work is of most vital importance to the evangelistic work that you have in mind. There are men at home who are interested only in one aspect of our work. Some are interested just in medical work. Let them walk with you one mile in the hope that they will eventually go with you two. Some people are a little fearful that some day the medical work will develop so far that it will overshadow the evangelistic work. None of us wants this. But we must be willing to let the other man serve in his way without trying too hard to see what the end of his work will be. We must be broad minded enough for that. There is no doubt or question or fear as to whither we are all going. The difficulty with all of us is that sometimes we have not faith enough in our Guide to trust the men who are working at our side.

Report of the delegate to the Japan mission. Mr. Adams. All that we saw led us to have the highest approbation and admiration for the Japan mission. Some of us have misjudged that mission. We have not taken into account the conditions against which they have had to work.

The Chairman asks Mr. Day if he wished to speak to the mission. Mr. Day. It is a great pleasure to come here and find the financial affairs of the mission in such good shape. The plan of having a special man sent out to take charge of the treasurers work and to have general oversight of the properties has proved a complete success.

Meeting adjourned.

CABLE ADDRESS:
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**THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

Copy.

On train to Seoul,
Sept. 15, 1915.

Dear Mr. Sharpe:-

Mr. Bell and I have been talking over the College problem and he has explained another apprehension of the mission's of which I ought to have spoken before we parted. May I write of it to the Mission through you and at the same time repeat what I said as were leaving?

1. I do not understand that the direct control of the Union College in Seoul is to be removed from the field and vested in the Joint Committee at home. My understanding is that, just as in the case of the University of Nanking, the Committee at home is to sustain to the college the relation, in general, which the Board at home sustains to the Missions.

2. The primary aim of missionary education in the view of the Board, as I understand, is the provision of training for the church and the preparation of Christian leadership. In secondary aims are the evangelization of non-Christians and the permeation of society by Christian conceptions and influences.

3. Any educational institutions supported by the Board must be Christian through and through both in their spirit and in their organization and avowed character.

I hope and pray that this explanation may help the mission, if it cannot adopt the resolution which I suggested, to pursue some such course as that suggested by Mr. Blair.

Every hour I think of you and pray for you and with kind regards to all the mission

I am your sincere friend,
Robert E. Speer.

Please forgive the poor handwriting and kindly let Mr. Speers make a copy of this for me. I have asked Mr. Bell and Mr. Whittemor whether I should send this and they urge my doing so.

Dr. Spier
~~to Henry~~

1. We recommend that the Mission
indorse the action ^{taken by} the Federal Council
in reference to "Revised Ordinances for
Private Schools."

2. We recommend, in order that there may
be a ~~uniformity~~ ^{unified} policy among the schools of
our Mission, that the Mission, district
that all schools under its oversight,
proceed in this matter in direction is
given from the Mission.

To the Northern Presbyterian members of the Bible Committee of Korea.

Dear Brothers:

At the meeting of the Bible Committee in Seoul August 31 one of your number raised the question of a supposed violation of the rules of the Bible Committee by the American Bible Society in maintaining a book store in Pyeng Yang, and asking that a committee be appointed to represent the matter to New York.

As Agent of the American Bible Society in Korea I took the ground that the rules of the Bible Committee had not been violated; that I was responsible for any action that had been taken; that the Committee had a perfect right to appoint a committee and consult with the Society in New York; but I thought a better way would be to consult with me and convince me of my error; and if I were shown to be at fault the matter would be righted. I further expressed the desire to meet any member of the Committee or the whole Committee that we might consider the matter.

Since then no member of your committee has indicated any desire for conference, either to get information from me or to assist me in seeing where a rule had been violated. One man asked that he be informed as soon as I had taken action.

I have come to the Annual Meeting of your Mission. Was present at the meetings held Sunday afternoon, Sunday night, Monday forenoon, and Monday night. At the close of the Monday night meeting I indicated to a member of your committee that I would be leaving Pyeng Yang Tuesday noon, and until my departure my time was entirely free. I was informed that the time was all occupied, the committee could not see me, there would be no opportunity to speak to the Mission; but the committee when it presented its report to the Mission would discuss the violation of the rules of the Bible Committee; and it was insisted that if I had anything to say it be put in writing and handed to the committee before my departure.

I know this is a busy time, and you are busy men, so I will trespass on your time as little as possible; but you would think me recreant to my trust did I not draw certain outstanding facts to your attention.

Most of you are aware that the Protestant missionaries coming to Korea in 1885 brought with them copies of the Scriptures printed in Korean by the American Bible Society, and from then until now the American Bible Society has had the very great privilege and honor of

providing its share of the funds for preparing, printing and circulating the Scriptures for and among the people in Korea.

During these thirty years of faithful effort in circulating the Scriptures in Korea its official representatives have not knowingly violated any laws either of the Society or the Bible Committee, and far be it from the thought of the present representative to begin such violation now.

During this time we have not entered any part of the field without invitation from some responsible party, in consequence of which there are many portions of Korea where our colporteurs are not at work. We have but little work under the care of Northern Presbyterian missionaries, but we hold ourselves as much obligated to serve them as any other body of missionaries when our services are needed and desired.

The responsible authorities in charge of the Yeng Byen and Pyeng Yang Districts of the Methodist Episcopal Church decided to invite the British & Foreign Bible Society to carry on the work of circulating the Scriptures in the Yeng Byen District, and asked the American Bible Society to circulate the Scriptures in the Pyeng Yang District.

To ensure efficient foreign supervision of the work it was found necessary to have a base of supplies and definite headquarters, and I was asked to assist in establishing and maintaining such a headquarters. I do not have at hand my reply, but it was to the effect that according to the rules of the Bible Committee the American Bible Society at present had no authority to establish a book store, but as there was no rule of the Bible Committee or American Bible Society preventing giving assistance to Missions or missionaries in prosecuting the work of circulating the Scriptures, the assistance would be granted.

The assistance we have given together with funds secured from other sources including money and service by the native Church has enabled the Mission to establish and maintain a reading room and headquarters for the four Methodist churches in Pyeng Yang, and provided a place for the American Bible Society colporteurs to come to make their reports and to receive their supplies, all of the work under the immediate foreign supervision of the Superintendent in charge of the District.

In making this arrangement I feel it has been to the mutual advantage of the Mission and the Bible Society, enabling both to carry on their work in the District with a measure of efficiency otherwise impossible; and I have further congratulated myself on the fact that not a

single interest had been jeopardized by the arrangement, nor a single law broken.

The foreign supervision has ensured the observance of Bible Society and Bible Committee rules, and surely the sales, averaging less than fifteen yen per month, would indicate that the four Methodist churches in Pyeng Yang and others in adjacent country districts with their constituency had not been over-supplied with the Scriptures.

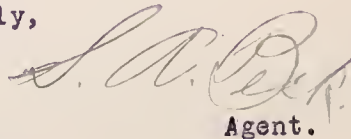
This is but a hasty review of the situation as I see it. I do not at present see where I have erred. I believe circulating the Scriptures to be one of God's ways in establishing the Kingdom, and I will gladly welcome any suggestions from your committee or others which will enable me as Agent of the American Bible Society effectively to serve you and the Korean people and avoid breaking any laws of the Bible Committee.

We are all busy men, but inasmuch as the interests of a great Society have been committed to my care, and inasmuch as it will undoubtedly be several days before the adjournment of your Annual Meeting, and possibly before the report of your committee is presented, if any adverse criticism of the Society or its Agent is contemplated in the report, I would esteem it a privilege to have the opportunity of again making the journey from Seoul to Pyeng Yang either to meet your committee or your Mission.

With a sincere desire to cooperate with you and all others in working for the advancement of the Kingdom of God in Korea,

Believe me to be,

Most sincerely,



Agent.

Pyeng Yang, Korea, September 14, 1915.

Ans. Sept. 27, '15

Pyongyang.
Sept. 17, 1915.

Dear Mr. Spear:

I should like to ask you more definitely about the matter which I managed to speak of only in the briefest sort of a way during the rush before your departure.

As some of the men are liable to be kept out of even the Bible Institutes, because of their theological views, I should like to know how far the situation is the right to go in such a matter. I can appreciate the desire of the majority to have their views taught. But when it comes to shutting out variant views I doubt whether majority rule should have so much power.

The actual result of the policy now in that the church is getting a very one-sided idea of theology, and is apt to be fanatic when it sees views advanced which would hardly cause a ripple at home. I am greatly distressed by the policy of the Seminary and much more

distressed to hear this - carried down into
the Station Bible Institutes.

Would we might see some more
African and Asian men come out here

Good-bye, with very best wishes
for the rest of your trip, and the
return home when you will have so much
to talk over with your associates.

Very sincerely,

William S. Herr.

COPY.

In route Tientsin to Tsinanfu.
Sept. 27, 1915.

The Rev. William C. Kerr.
Chairryang
Chosen.

My dear Mr. Kerr:-

I was glad to get your note which you handed me as I left Pyeng Yung. The question which it raises and which we had also talked over together has been very much in my mind. There is a great glow and warmth of true, simple, Christian experience in the Korean Church but one wonders how it will be able to bear itself when the tides of doctrinal diversity between evangelicals and those who shade off from evangelicism and between different schools of thought among evangelicals themselves begin to pour in as they will inevitably pour in in coming days. I think it would be wise for the mission to prepare the leaders of the native church for this day and to do so not by limiting the church's view to a single and confessedly partial interpretation of New Testament doctrine (though I myself might hold to that interpretation) but by wisely introducing them to the existence and the legitimacy of the existence of varying interpretations, the truth itself being greater than any or all of these, our own included. But how to bring about such an attitude of mind as this on the part of the mission, I do not as yet see. Both time and the Spirit of God will I think operate to accomplish this, however, and meanwhile any strife or spirit of contention would be sure not to hasten but to delay it. My advice to you and the others who feel as you do would be to outlove and overlove those who may take a more exclusive attitude. Stick tighter than they to the very language of the New Testament and let Christ live in you and through you beyond all of man's gainsaying. That view will prove itself truest and most prevailing in which Christ most clearly dwells and works.

It was good to see you and Mrs. Kerr again. I shall be glad to report to the friends at home about you both and pray for God's blessing upon you and upon the work of the mission and most of all upon its inmost mind that that mind may be the very mind of Christ. With kind regards from us all,

Your sincere friend

IVED
MAR 10 1916

Education No. 1371
4th. Year Taisho, Sept. 17th.

FILING DEPT.

Mr. S.

By The Civil Governor:

Notice regarding the teaching of the Bible in Private Schools.
From the Government order issued as No. 24, 4th Year of Taisho, regarding the courses of study in Private Schools carrying on Common, Technical and Professional Education, it follows that it is not permitted to add the teaching of religion to the regular course of study taught in such schools. Nor is it permitted to give instruction in religion under the head of an optional study outside of the regular school curriculum; or to hold religious services as a part of the school work.

On the other hand there will be no objection to using the school building for religious purposes, provided it be done outside of the school work. In such cases however, care should be taken not to confuse this with the work of the school; and also not to constrain scholars to accept religious beliefs against their will.

This communication is sent by order of the authorities, and it is hoped that due attention will be given to the matter.

High Police No. 20601.
4th. Year Taisho, Sept. 22nd.

Soitchiro Tachibana,
Chief of Police Affairs Department,
To,
Isaburo Yamagata,
Civil Governor,

Question on the teaching of Bible in Private Schools.

As touching this subject communication has been made in Education No. 1371, of date Sept. 17th. But if the use of school buildings is permitted for religious purposes naturally there will arise such circumstances as those herein described below. The distinction between school work and the use for religious purposes is not clear. Because of uncertainty in administration and as questions have come also from Provincial offices, please issue clear instructions in the matter.

Note.

Suppose that it is not denominated an "optional study outside the regular school curriculum", and is claimed that it is only "using the school building for religious purposes;" and before regular school hours, and after regular school hours, (As, for instance, if study begins at eight in the morning, from seven to eight for one hour; and in the afternoon, if studies are concluded at two o'clock, from two to three for one hour) in the various rooms they lecture on Church doctrine, and hold prayer services. In that many of the students are the children of Believers, by this continuity with the school curriculum, we apprehend that they will regard receiving it in the same light as receiving the regular curriculum instruction, and that eventually it will be confused with the work of the school.

Copy of Section 8, of the report of the Korea Mission's Executive Com.

No. 8. The Committee desires to call the attention of the Mission to the present status of the college question.

According to Board Letter No. 249 the continuance or non-continuance of the Pyeong Yang College, under certain limitations, was left to the decision of the Mission. That decision was rendered. (See Ad Interim Action No. 79). The Board also decided that it would co-operate with other Mission Boards in starting a union college in Seoul. The organization of this college was to be effected in one of two ways. First, if the decision of the Board commended itself to the judgement of the Mission as a wise decision under the circumstances the Mission was to proceed at once, through the Executive Committee to the election of our proportionate representation on the Field Board of Managers, such representatives to be men in sympathy with the previously adopted policies of the Seoul institution; and to this Field Board of Managers was given the authority to proceed with the college organization. On the other hand, if the Mission, following its best judgement, did not feel prepared to do this the Board did not insist upon the Mission acting contrary to its judgement and presented an alternative method for the organization of the College, which was, that such individuals in the Mission as desired to do so were authorized to represent the Board in co-operating with the representatives of other Missions in starting the College.

The effect of the Mission's failure to adopt either the recommendation of the Executive Committee or the Report of the Minority of the Committee (See Ad Interim Action No. 82) was that up to this time the Mission has made no decision as to whether or not it will participate in the Seoul College.

The Mission having failed to decide immediately as to whether or not it would participate in the College, certain individuals in the Mission feeling that they were free to proceed, represented the Board and in co-operation with the representatives of other Missions started the College, and it is now in operation.

The Committee feels that it is due to all parties concerned that the Mission at this time make a decision as to whether or not it will participate in the new institution. As to what, in the mind of the Committee, hinges upon this decision we refer the Mission to the Preamble to Ad Interim Action No. 82 of the Report of the Committee.

The Committee presents the following recommendation:

Whereas, the Board has decided, in co-operation with the boards of other churches, upon the establishment and carrying on of a Union College in Seoul, and has decided upon the fundamental policies of the institution, and has effected the organization of the institution upon the lines decided upon, and

Whereas, the Board, while earnestly desiring the participation of this Mission, as a Mission, in the new college, yet leaves the Mission the alternative of not participating, if such participation is contrary to the Mission's judgment, and

Whereas, the policies of the new institution are in such direct conflict with the long established fundamental policies of this Mission not only in educational work but in other departments of Mission endeavor, and the participation in the institution would involve either the surrender of those policies on the one hand, or on the other hand, an attempt by the Mission to work by two contradictory sets of policies at one and the same time, we therefore, RECOMMEND, that we reply to the question presented to the Mission by Board Letter No. 249 that we cannot see our way clear to consistently and honestly participate in the Seoul College, and we ask the Board to make arrangements to operate the College independent of the Mission

Substitute resolution for section 8 of the report of the Executive Committee of the Korean Mission of the Presbyterian Church in the U. S. A., offered by Mr. R. E. Speer in Mission meeting, Sept. 15, 1915.

The Mission has given careful reconsideration to the question of its higher educational work in Korea including the college in Seoul and the relation of the Mission thereto.

The Mission feels that the whole problem has reached a stage where any attempt to solve it by further discussion such as has occupied so much of the thought of the Mission and Board for the past three years, will be futile.

And the Mission feels that we should all endeavor by God's help to reach some working solution which while acknowledging sincere differences of view will recognize also our essential unity of spirit and of common purpose in the evangelization of Korea.

And the Mission therefore resolves that while all statements of the Executive Committee and the Mission and the Board shall stand as a matter of record and as embodying the history of an earnest and sustained effort to deal with a complicated problem of mission policy, nevertheless the Mission recognizes the existing status of facts and is desirous of doing its best to deal with them fairly in the wisest way.

And the Mission will accordingly do what is in its power to promote the purpose and desire of the Board with reference to the College in Seoul which appears at the present time to involve simply the appointment by the Mission of the representatives of the Presbyterian Church on the Field Board of Directors.

And the Mission asks the Board to do all in its power to promote the educational plans of the Mission at Pyeng Yang to which the Board has given its assent and which will need for their development the Board's active sympathy and support.

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"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE 4TH EDITION

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

En route, Mukden to Peking.
Sept. 20, 1915.

The Rev. Arthur J. Brown D. D.
156 Fifth Ave.
New York City.

My dear Mr. Brown:-

After writing you on the "S. S. China" we fell in with a typhoon which used us very badly and sent us in to Nagasaki three days overdue, leaving us only one week for Korea. Guthrie and I went on at once by night to Shimonoseki, crossed the next day to Fusan, meeting Dr. T. C. Mann and Dr. Irwin there (Dr. Irwin is said to be making ten 30,000 a year out of his patent medicine.) and went on at once by night to Seoul where the rest of our party followed later. I spent Saturday morning, Sept. 11, in Seoul, meeting Mansford Miller, the Board of Directors of the Pearson Memorial Bible School, and a few others and then went on at noon to the mission meeting at Pyong Yang, as letters from the mission stated, they wanted me to be sure to hear their views before meeting with the Japanese officials.

Guthrie and I got to Pyong Yang late Saturday night and I spent Sunday, Monday, Tuesday and half of Wednesday there, attending twelve meetings on Sunday. The rest of the time was crowded so full from early morning till late at night with conference, committee meetings and addresses where one had to use every last wit that he possessed and keep his spirit in check with an iron hand, so that I felt like a prisoner escaped from life sentence when I got on the train for Seoul. I need not anticipate what it will take us hours to go over when I come back but will refer as briefly as possible to several of the more important items.

I. The College. The thoughts and feelings of the mission on this subject are muddled beyond extrication and the mission thinks the same of the Board's. The mass of correspondence, the chronological criss-crossing, the geographical and personal elements, half admitted and half denied, the conscientious differences of opinion, the tight-mindedness of some and the promiscuous-mindedness of others, the confusion due to the injection of outside elements from the Government and other missions, and half a dozen more things that I could mention, make a tangle from which there is no escape by argument. The Executive Committee in its report proposed to solve the question by the principle of exclusion. I enclose as paper A, its first proposal. I spent the whole afternoon with the committee but was unable to make any impression on it, so brought before the mission, with the committee's permission, a substitute, marked paper B. This was laid on the table. Then Herbert Blair offered a resolution marked Paper C. This was overwhelmingly defeated and then the Executive Committee presented a very much softened report which consists of Paper A with the elimination of the whereases and the recommendation and the substitution therefore of Paper B. Perhaps this is the wisest solution for the present. The Board left the mission this option and the mission has now accepted it and the Board should accept the mission's acceptance. I hope that you can defer writing to the mission on the subject until I get back to tell you a great deal that I cannot write.

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II. The Government regulations regarding religious propaganda. Do not be alarmed in the slightest degree with regard to these. With the exception of two or three points they are exactly what we have had in force in Japan for ten years with no embarrassment whatever and they have been enforced for the same period in Korea with regard to Buddhism and Shintoism. A committee from the Federal Council met Mr. Usami, the Director of Home Affairs and had a satisfactory conference which allayed the fears of the missionaries. Please do not allow anything to be said or printed criticizing the Government on account of these regulations. Above all do not let them be interpreted as an expression of any hostility to Christianity or of any disposition to abridge religious freedom. They are neither of these. Do not start any agitation with regard to them.

III. The Government regulations regarding schools and the relations of education and religion.

This is a dreadfully complicated question. The real issue is not at all the issue of religious liberty. That is absolutely subordinate. The Government recognizes and will stand by the guarantees of the constitution. The real problem is one of racial assimilation, the actual and recognized supremacy of Japan and Japanese governmental influence. After full discussion with the mission, with Mr. Miller and with Mr. Komatsu, Mr. Usami and Mr. Sekiya, I think that we can devise working arrangements which will satisfy the Japanese and at the same time secure what we feel we must have. Everything will depend, however, upon our holding their confidence and making them feel that they have ours. I laid myself out to do whatever I could to accomplish this and when I left Seoul I felt as though I had been wrung out to the very last shred.

First of all I went over everything carefully with Mr. Miller and then with Judge Matsumbe. Just the opportunity that was best came on Friday when the Governor General gave a luncheon in our honor. There were present the Governor General, the Vice-Governor, the Directors of Foreign Affairs, and Home Affairs and Education, several military officers, including, I believe, the Chief of Police, several Japanese interpreters, Mr. Miller, Bishop Morris, Dr. Underwood, Dr. Gale, Mr. Smith, the Methodist missionary in charge of work among the Japanese who is a past master at conciliatory interpretation, Dr. Sailer and myself. At the close of the luncheon, Governor Terauchi made a little speech and toasted us and I then had my chance. While he was speaking I was praying for the fulfillment of Christ's promise that when his servants stood before kings or the great ones of the earth, it should be given them in that hour what they should say, and according to the measure of my faith, I believe the promise was fulfilled. The old man took me aside after the luncheon, put his one good hand in both of mine, and thanked me. It was no easy job to steer between the extremes, to say what needed to be said and no less and no more, to win their confidence and yet not show over.

After a nice little talk with the Governor after the luncheon, Miller and I went off for two hours with Mr. Komatsu. Then I had to go to lay the cornerstone of the Pierson Memorial Bible school, and came back from

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that for two hours at dinner and conference with Mr. Usami and Mr. Sekyia. Nothing could have been more satisfactory than these interviews, the luncheon and what was said there had put us all onto just the right footing and I can see daylight on all our problems if only some of our dear warrior friends out here will not want to work with a bludgeon, and if you, Arthur dear, now that you have annihilated Mr. Komatsu, or at least blown him into smithereens with that unanswerable letter, will gather up the fragments with a very soft and gentle hand. He was very much cut up by that letter and feels that you have misunderstood him. It would of course be easy for you to show that you did not misunderstand his words, but a man is not always the same thing as his words and what we must do now is to win and persuade the man. He is preparing an answer to your letter. Please do not reply to him until I can come back and tell you more and please hold this whole question in abeyance as far as any home action regarding it is concerned until I can come. When I left in the evening, Matsubashi, Usami and Sekyia were all at the train to see me off. To see the prejudice and suspicion of some of these men dissolve and to talk over with them in the friendliest way the problems which have arisen and to find them thoroughly ready to devise working arrangements with us when they realize that they can do it in an atmosphere of sympathy and appreciation, has been a great experience, but it's the sort of experience that drains one's life down to the bottom.

IV. I talked over Mr. McCune's case with Mr. Komatsu and he is entirely ready to let matters rest just as they. Nothing could have been more friendly or kind or generous minded than the way he spoke about Mr. McCune. The rest of our party had gone from Pyeng Yang to Syen Chun for last Friday night with Mr. McCune and he got on the train Saturday morning and rode with us a little distance. He agrees that if he makes another of his well-meaning but ~~an~~ easily misinterpreted breaks, he ~~will~~ and the mission will not wait to have the matter become a source of anxiety to the authorities but will arrange of their own initiative for his transfer to Taiku. The thing for him to do is ~~to go~~ to go over to Japan this winter to learn Japanese. Such a course on his part would be a ten-strike with the authorities. Mr. Day and I urged him to go and assumed financial responsibility for it.

The college problem in Seoul is another tangled problem in itself, wholly apart from its relations to our mission. There is also the question of our legal incorporation for holding titles, and there are some doctrinal problems too that I shall have to report on. The Executive Committee had a great scheme also for overturing the General Assembly to set the Board down in its proper place and to give two thirds majority of a mission absolute and final power, leaving it to the Board, however, if it should feel aggrieved, to appeal over this majority to the General Assembly. Wiser counsels may be led to the withdrawal of this overture which the Executive Committee had already wisely changed into the form of a memorial to the Board. I hope you can defer writing to the Korea mission on these matters until we return.

We spent yesterday at Munden with the Scotch and Irish missionaries, meeting Mr. Buttrick's party there as we had met them in Seoul. They are not as strict Sabatarians as we and went on to Peking yesterday. I have only tickled the surface of what there is to be said regarding Korea, but the rest will keep.

Ever affectionately yours

H. G. UNDERWOOD,
Seoul, Korea.

B

September 27th, 1915.

Dr. R. D. Speer,
c/o Prof. J. Ballagh,
Meiji Kakuein,
Tokyo.

My dear Dr. Speer:-

I suppose you heard of the result of the action of the Annual Meeting. The overture had been changed into a memorial to the Board of Foreign Missions, asking for certain changes, and was brought in at almost the last moment on Tuesday. From the very beginning there seemed to be a certain amount of hesitancy about this memorial/ You will remember the hesitancy and deliberism with which it was presented to the Committee and then the way in which it was put off to the last moment at the Mission before you came back to Seoul. As soon as I got back to the Annual Meeting I asked for it and had to ask several time and all the time was put off. I was to leave on Tuesday night on the midnight train for Seoul and had arranged with the Committee that the matter should come up first thing in the evening. You can imagine my surprise when I was told that the Committee had definately arranged that elections to Committees and other matters should take ~~precedents~~ on Tuesday night but the memorial be postponed till Wednesday morning. I thought that this was a mistake until the motion was made by one member of the Executive Committee on the floor of the Mission that all other matters except election be postponed till Wednesday morning as we were rather tired. I at once got up and as a matter of privilege asked that this memorial be brought up. This was done and the discussion did not last for long but it was very evident that not a few of even the conservative sections

H. G. UNDERWOOD,
Seoul, Korea.

Dr. R. E. Speer,
September 27th, 1915.

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of the Mission opposed the overture in its form or doubted its advisability and when a motion was brought in to ~~12~~²² the entire matter on the table for one year it was carried by 29 to 14. A good deal may happen inside of a year and we do not know what will be done at that time. This settled the main questions at issue and I came back to the city of Seoul where we have been trying to gather up the loose ends.

We had some very pleasant and useful conferences with Dr. Sailer, many of which touched on the very questions that had been under consideration while you were here and my only regret is that I was not able to see more of Dr. Sailer.

There is a very persistent effort still to utilize the promulgation of the new laws concerning education as a means of hindering the work of the college. I have just heard ~~that~~ this statement ~~was~~ made by a member of the Southern Methodist Mission, who told me that great efforts were being made with their Mission to make these laws a reason why their Mission should not participate. He told me, however, that this was not going to be successful, that their Mission was certain to cooperate in the Institution here and would help in making it a thorough going Evangelistic Agency for this city and country.

Bishop Hoss, of the Southern Methodist Mission, is here at the present time, spoke at the college this morning and has gone to see the site. He was here once before and seems to manifest a keen interest in the work that is being done both in the other

H. G. UNDERWOOD,
Seoul, Korea.

Dr. R. E. Speer,
September 27th, 1915.

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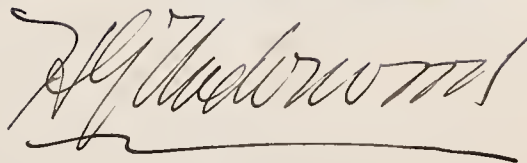
departments of their Mission and in the college. I am to have a conference with him and with what they call their Missionary Cabinet or Conference Cabinet on Thursday of this week. I shall go down to Songdo for this purpose and we will do our best to secure from them a man who we believe is just the right man to help us in our college work. The difficulty that confronts us is that these men who are just the right men are also wanted for other positions and of course if they were men who were not wanted for other positions we, too, would hardly want them. What the result of the interview will be we do not know but we hope to secure Mr. Masson. His whole Mission tell us that he is the best man for the work here but there are those who feel that he is needed in the Songdo school.

The conditions here are much the same as when you left. We are hoping and praying that the right way out of our difficulties may be fully manifested.

With kindest regards,

Yours most sincerely,

HGU-77.

A handwritten signature in dark ink, appearing to read 'H. G. Underwood', with a long horizontal flourish underneath.

Ans Oct 14, '15

On the train

Saturday, Sept. 25

Dear Robbie,- It may be well for you to know of some of the developments after you left.

On Saturday morning, Smith came over & said that the Governor had requested a copy of your dinner speech.

It was wanted Monday, so there was no time to submit it to you. He showed me his outline & asked advice on one statement, but I was unable to answer. I referred him to Gale, & understood that the latter OK'd the draft.

Shortly after, the Local Press published an outline of the speech, which I read only hastily. It says that Gale approved it heartily. On Thursday, Brockman criticized it severely & said it had undone all the good of Brown's letter. We had a long talk in which I removed some of his misunderstanding about the Brown letter, altho he insisted that the speech had killed Brown's influence.

with the government. He had thought that the letter was originally written with your approval. He said that such voice of the Japanese government, & particularly the dis- paragements of the former regime was very distasteful to the Koreans & made them harder to hold in line. He had tried to secure a Japanese member on ~~the~~ ^{this} board of directors, but Judge Watanabe got only ten votes out of five hundred, & another nominee none at all. He said he was between two fires, & any siding with the Japanese by visitors made his position difficult.

The feeling among many seems to be that the Govern- ment treats visitors so well that their judgment is washed. They are shown only what they are wanted to see. Adams repeated this idea yesterday. I tried to show him your standpoint. He admitted that the speech contained nothing but what he might say him- self to the Japanese, but said it should never have been printed. Now it is circulated in the vernacular newspapers & is being unfavorably commented on by the Koreans. He said that any missionary could have told you that such remarks would surely be secured.

for publication. I suppose I shall hear much more²
to the same effect as Pyeng Yang, & will report on
this later.

Adams later tried to get me to assess that the
mission should refuse to open any more schools if
religious teaching could not be explicitly advertised as
part of the work. He seemed to think that it would
have been better for Weijie to close altogether in 1899
rather than follow the example of Rikkyo. His ar-
gument seemed to me too academic.

I heard a few classes at the college. The Japanese
Professor has a very attractive manner of presentation.
I wish an ideal President would emerge. Underwood
admits that it is not his line. There should be a
man who understands the social & political ideas that
underlie the various national systems of education,
& who can adapt the best from other systems without
breaking with the Japanese ideals. There is a great
deal of second class copying instead of first class
adaptation.

There are important differences in the fundamental aims of Japanese & American education, & a man should understand both thoroughly in order to bring to one the best contribution of the other. I wish I could find someone to interpose the matter to me, but no one here seems able. They say Ishida is the most likely person. See if you can put me next to someone who can speak with authority on: "The most valuable ideals in Japanese education, & the most valuable contributions that American education can make to these." It is a pity if no one has ever studied this subject. I hope someone has.

One more word on the subject of Miss Heywang. I am disappointed in what I hear of her too few manners, & can only say that I never saw anything of the kind in her before she sailed. I think I will try to write to her on the subject, as I think she might take a hint from me. ~~on the subject.~~ A woman unlike either Mrs. Jansen or Mrs. Dunsen, might influence her, but I fear that these two have altogether lost their hold.

On the train

Oct. 1, '15

This is a pretty wobbly train, but I think I had better take this opportunity of writing further. I failed to discuss all the points I wished to cover either at Pyeng Yang or Sogon Chun, but got some ideas nevertheless. I take it that you wish to learn what is actually said, even when it may be severely critical.

It appears that the main point of offense in your speech was the reference to the Korean jail of the old regime. Men who have suffered recently in Japanese jails torture as barbarous as any of those of former days resent this verbiage illustration, altho quite willing to admit that many things are much improved. I talked with a Korean Christian who was tortured, & it is hard to see how treatment could be more deliberately fiendish.

The mission took no action about transferring McCune, because the Japanese had not requested it, the station could not afford to lose a man, & no other station wanted him in view of his reputation.

It seems to be generally conceded that the govern-

ment will compete with the church primary schools instead of trying to occupy the vacant places. McCune says that this is partly because Christian communities are so much more appreciative of education. However, he claimed that the government charged lower fees where there were mission schools. In any event, Christian children are being sent to government schools. In the higher common school for girls at Pyaw Yang, started recently, they said that 46% of about 120 girls were Christians.

I mentioned the suggestion that the missionaries should take the initiative in approaching the government to confer on the situation & perhaps offer to cooperate in the ultimate transfer, but was with no encouragement. Hain said that it would be a betrayal of the church schools & would be so regarded by them. Others urged that the mission could not transfer church schools even if it wished to do so.

I offer the following suggestion, which I will not make without your approval. Let the missionaries call together the Karen leaders & present the situation. Let them show the inevitableness of government control of

primary education & its reasonableness as far as is
tactful. Then let them propose that the church pre-
pare to transfer its efforts to religious & social edu-
cation as fast as the government actually takes over the
secular work. Romania might be asked to follow the
example of France & grant a weekly half holiday for
religious instruction. In this way we might secure what
we have not in America, really effective religious teaching
with the approval of the government. I should like to
see stress laid on social service, & not mere exhor-
tation & text memorizing.

It seems to me that there are many good ideas
from the best American schools which could be adapted
& given to Korean teachers, if there was anyone to gather
& adapt them. Most of our missionaries are too busy to
do good work. In this connection, either car billmen
down or man it better.

The college should decide what method it wants & pro-
ceed ad hoc. I fear they will try for results with
methods not calculated to attain them. They should lay
particular stress on the quality of their pastoral &
cultural work. At Seoul it should be possible to

secure some really good lectures. Talks by natives men of their own methods of work along various lines are of great cultural value. Persons like Schlegel should occasionally be invited.

Grove, who seems like a well-balanced Methodist, says that Becker has a great hold on the Korean boys & will draw them after him. The Pyeong Yang people seem to realize that Seoul will draw away their men. Incidentally they are raising the question whether those who join the college shall remain members of the mission. It would be a great pity for any mission to expel its pioneer members. W. S. Smith well says that it will be impossible after this for the missionaries to insist that the factions of any Korean church should overcome their differences.

We are now on the way down from Mukden. We reach ~~here~~^{Peking} tonight & hope to stay for two full weeks. I shall be glad to hear from you.

Affectionately,

W. Howard.

Kwangju Chosen Oct. 5, 1915

Dear Bro.-

Although Korean has been part of the Japanese Empire for five years now, the Japanese Government has allowed our schools to have separate Christian services on memorial days, birth days etc until this year. They government has recently decided not to continue this privilege and have ordered that all schools partake in the public ceremonies. Understanding that this question of bowing before the picture of the emperor has already been much discussed in Japan proper, I am taking the liberty ~~to~~ to write you and others about the situation in Japan proper. Will you be so kind as to give me the gist of the situation in your mission as outlined by the following questions.

1 Is the bowing before the picture of the emperor considered by Japanese nonChristians as worshipping the emperor as divine or is it considered as homage to an earthly sovereign?

2 What is the opinion of the Japanese Christians ~~under~~ among whom you are working and what policy do they pursue on such public occasions?

3 What is your personal opinion in the matter?

4 What is the practice of the school children in Christian schools on public occasions when obeisance is made before the emperor's picture and when the deceased emperor's memorial service is held?

5 Has the idea of the divinity of the emperor decreased in late years and if so how much?

Appreciating an early answer and thanking you for any inconvenience, I am

Yours very truly

J. M. Tahmaz

Principal Kwangju Academy

Kwangju Chosen Oct 10, 1915

Dr. William Imbrie.

Meiji Gakuin

Tokyo

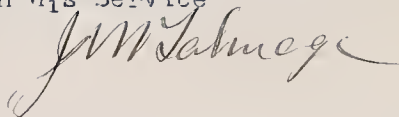
Dear Bro:-

I have your letter of the 14th inst at hand and wish to thank you very much for your very full and satisfactory answers to my questions. And believe me, it will be a very needed and useful help in handling the problems immediately before us.

I am looking forward to a visit to Tokyo and if so I may have the pleasure of meeting you and seeing something of your school.

Thanking you again for your trouble and kindness, I am

Yours in His Service

A handwritten signature in cursive script, appearing to read "J. M. Salmage". The signature is written in dark ink and is positioned below the typed name "Yours in His Service".

Tokyo, Oct. 14th, 1915.

Dear Mr. Talmage:

Your letter of the 5th instant reached me several days ago; but my time has been occupied in one way or another until now.

Replying to your questions in order:

1. Twenty-five years ago the requirement that teachers and scholars in the government schools bow before the picture of the Emperor occasioned more or less trouble. To refuse to bow rendered one liable to the charge of disloyalty; and at least one Christian teacher who did refuse was dismissed.

Of course the Christians were no less loyal than others, and the question with them was solely one of the significance of the act. Was it simply an expression of the reverence properly due to the Emperor? or, Was it worship in the Christian sense of the word?

To set the matter at rest an official statement was issued by the Minister of Education to the effect that bowing before the picture of the Emperor was to be regarded as an act expressive of the highest reverence due to a man.

That was the official interpretation of the meaning of the act; and ever since it has been generally regarded as decisive of the matter. To what extent individual non-Christian Japanese may hold private interpretations of their own I do not know.

2. So far as I have ever heard, Japanese Christians accept the official declaration as authoritative and correct; and, if placed in circumstances where they are expected to join with others in bowing before the picture of the Emperor, they do so without any feeling that it is worship in the Christian sense of the word.

3. With this official interpretation of the act and its general acceptance by the Christian community in Japan as authoritative, the question for me has ceased to be one that needs to be put in the category of questions of conscience.

4. As a matter of fact, there is no picture of the Emperor in Meiji Gakuin; and I think the same is true of most Christian schools. If we should have one, the significance attaching to bowing before it would be that assigned to the act in the official declaration referred to above.

On the day which celebrates the assumption of the throne by Jimmu Tenno (which is regarded as the beginning of Japanese history) and also on the birthday of the Emperor, there are brief Christian services at which the Imperial Rescript on Education is read and the national hymn (Kimi ga yo) is sung. On the other national holidays two Japanese flags are crossed over the gate and the students are given a holiday, but no service of any kind is held.

5. The expression "divinity of the Emperor" needs definition. The Emperor is the living representative of the "Imperial Line"; and historically the cult of the Imperial Line may be described as a form of ancestor worship. Historically also certain of the ceremonies connected with it have their origin in that fact; but as now accepted, at least among intelligent educated Japanese, it amounts to little more than the recognition of imperial succession by divine right. *Mutatis mutandis*, it reminds one of the law and testimony proclaimed by the Kaiser; and in fact, like so many of the other good things now in the world, it was in part "made in Germany". No doubt the common conception regarding it has been

greatly modified by the adoption of government through the Constitution which was the gift of Meiji Tenno to the nation; and its future history will be contingent upon the future history of constitutional government in Japan.

Sincerely yours,

October 8, 1915.

Dr. Robert E. Speer,
c/o Dr. John C. Ballagh,
Tokyo, Japan.

My dear Dr. Speer:-

Received your letter of the 20th ulto.
and I am inclosing herewith a copy of the John D. Wells
permit under which the Chosen Christian College is operating.

You will note that while the permit is very short its
scope is very broad.

Under date of December 1914, and verbally confirmed in
March of this year, the present Minister of Education, Mr.
Sekiya, acknowledged our right to operate under this permit
and his letter is officially sealed.

I am also inclosing a letter which came for you a number
of days ago.

Just received a letter from Dr. John Timothy Stone from
Camp Diamond, in which he says:-"I hope you may see Mr. Speer
when he is in Korea. His family are here in camp with us now,
and he has very dear children."

It will always be a keen disappointment to me that I
was not permitted to hear the very helpful messages you
brought, as in the States I have traveled a number of miles
to hear you.

Trusting that you may have a pleasant stay in Japan and
a delightful trip back to the loved ones.

Very sincerely,

John F. Guss

SEOUL, KOREA, 19.....

Revolution of the John D. Wells School Permit.

Order Number 145

Yun Dong, Eastern Port, Seoul.

Edwin Miller American Citizen.

According to the Private School Regulations of Imperial Order Number 68, issued in the 3d Year of Ryung Hui, the establishment of Kyung Sin Private School is permitted.

August 15, 3d Year of Ryung Hui.

Minister of Educational Department
Li Chai Koon.

Notes among the text-books you report, the "Eastern and Western History" by [redacted] and the Korean Geography by [redacted], are not suitable for use as text-books, therefore use other suitable books. If you wish to use books not compiled by the Educational Department, and not already approved by it, make application, according to Private School Rule Number 6, stating the names of Author and Publisher. If you make new Dormitory Rules, report them also.

Notes on the above, (by E. W. K.)

The permit is sealed with the private seal of the Minister of Education (smaller seal) and the seal of the Educational Department (larger) also an oval stamp calling attention to the ~~note~~ number.

The permit was issued during the Protectorate of Prince Ito, and is signed by the Korean Minister of Education. The date 3d year of Ryung Hui, is 1910. It is dated according to the Korean cycle, which began with the abdication of the former Korean Emperor, and the accession of his son. This era ended in 1911, when Korea was annexed.

We have been teaching the Bible, as a part of the curriculum, ever since this permit was issued, and no one has questioned our right to do so.

I have also another official Permit, authorizing the change in Principals, this is sealed by the Governor-General.

Also a comment on a Report we made. This is signed by the Present (Japanese) Minister of Education, and calls attention to our having a permit to conduct College work. He urges us to either open College work, or get our permit changed. This is dated in December, 1914. I showed this to Mr. Sekiya (Minister of Education) in March, 1915, and he recognized it as authoritative, as it has his seal upon it.

Signed E. W. Koons

Oct 7, 1915.

To Dr. Steer. Per J. T. Gense.

... 6, 111.

[illegible]

— 1 —

Dear Mr. [illegible],

I have just received your letter of the 12th inst. and am glad to hear from you. I am well and hope this finds you the same. I have been thinking of you and your family very much lately. I hope you are all well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you and your family very much lately. I hope you are all well and happy. I have been very busy lately, but I have managed to find some time to write to you.

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I have been thinking of you and your family very much lately. I hope you are all well and happy. I have been very busy lately, but I have managed to find some time to write to you.

God bless you and your family,

Wm. Underwood

I have been thinking of you and your family very much lately. I hope you are all well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you and your family very much lately. I hope you are all well and happy. I have been very busy lately, but I have managed to find some time to write to you.

W B

EXECUTIVE COMMITTEE

OFFICE OF CHAIRMAN

OF THE
KOREA MISSION
OF THE

PRESBYTERIAN CHURCH IN THE U.S.A.

Pyeng Yang, Korea.

Oct. 12, 1915.

Mr. R. E. Speer, D. D.

Tokyo,

Japan.

Dear Dr. Speer; --

I promised you I would write you in Tokyo and let you know the Mission's decision on certain matters in which you were specially interested.

First, in regard to the college question, Mr. Speers will have reported to you the Mission's decision. He also has a copy of the Executive Committee's recommendation as it was finally offered by the Committee and passed by the Mission.

The discussion on Mr. Blair's substitute and the Committee's recommendation was carried on all of Thursday afternoon, the day after you left us, and the vote was taken somewhere near six o'clock in the afternoon. Mr. Blair's substitute was lost by a vote of 12 to 33. The vote was then taken on the main question, and it was passed by a vote of 35 to 8. We consider that the issues at stake are too vital to allow us to do otherwise than we did. My principal regret is that your stay with us was too short to allow you to get a clear understanding of the Mission's position. It was too much like "an afternoon call" to be satisfactory. I fear that you went away without clearly apprehending what it is that we are contending for.

The other matter was the Petition to the Board. This did not come up again till the night before the final day of the Meeting. After but brief discussion it was laid on the table till next year. It was felt

that it was too important a matter to push through too hastily. The Mission wished to consider it in all its bearings at its leisure before making a decision. Then some feared that if the matter were passed at this meeting it might be confused with the college question, and we want the question decided upon its merits. Personally I believe the principle is a correct one, but am glad of longer time to work over some of the details of the question. When a body of missionaries such as the Korea Mission now is, decides a field question by a large majority I believe the burden of proof rests with ~~xxx~~ the Board, and a majority vote of the Board should not be allowed to over-rule the Mission's decision. I say this with all due respect to the Board which I regard very highly as a body of consecrated and able men. But you men in New York work under a very great handicap in attempting to pass upon questions of purely field administration. X The information as it reaches you is all second hand and partial, and you would be more than human if you were not liable to make grave mistakes. The Korea Mission has had some painful experiences during the years I have been on the field. As long as the questions involved were not vital it seemed best to let them pass, but our more recent experience has led us to believe that the time has come to seek a change. At present the Mission's only redress is by an appeal to the General Assembly. If such an appeal could be regarded by the Church at large as involving nothing more than is involved in a lower court appealing to a higher court, no reflection being cast upon any party, that could be done. But I am inclined to think that you are correct and that such an appeal would be misunderstood and that the whole missionary interests of the Church would suffer. Surely there should be some plan devised by which this can be avoided, and yet the rights of all

parties be guarded.

But the question is laid on the table for the present, and during the coming year we shall continue to pray for more Light that His Will may be done.

I am sending you herewith a copy of the Petition in the form in which it was finally presented to the Mission.

I trust that you may all have a pleasant visit in Japan, and a safe voyage home,

Very Truly Yours,

Charles E. Sharp.

PETITION TO THE BOARD OF FOREIGN MISSIONS FOR CONSIDERATION AND
CLEARER DEFINITION OF BOARD AND MISSION RELATIONS.

The Korean Mission is now composed of 135 members of whom 58 are men. Forty ^{one} ~~two~~ of these are ordained ministers and ^{six} ~~six~~ are elders, forty-
^{nine} ~~eight~~ in all. There are few Presbyteries in the United States outside of the large cities which enroll so large a number of Presbyters or have so permanent a membership. For of these Presbyters in the Korean Mission forty six out of the forty ^{nine} ~~eight~~ have been on the field five years or more and thirty have been here ten years or more. *In addition to these presbyters there are eight laymen and nineteen single ladies.*
We take it for granted that it is assumed by all that your missionaries are not simply employees, but presbyters ~~working under~~ and others working in conjunction with them, not called to the work primarily by any human organization, but directly by the Lord of the Harvest whom himself thrusts out his servants; and working with their Board under its "review and control", for the establishment of the Church of Christ in a foreign land.

Mission work is becoming increasingly complex so that it is no longer possible for anyone at the home end, even Board Secretary or Board member, to keep in touch with all the local conditions on all of the Boards twenty eight fields. We gratefully recognize the magnificent work done and being done by our Board. Particularly is this true of its organization and development of the home base and its general lines of field operations. In these last decades they have gradually developed principles and methods which have made them preeminent experts in these matters.

During these same years workers on the field have been growing in experience as to field problems, and with increasing complexity of the work, principles of field administration have also been developing. These principles we suppose are somewhat similar on each of the fields, yet because of local conditions they differ in each field to such an extent that only men of long residence and partic-

2.
ipation in the work in any field can hope to fully understand its problems and difficulties. Field operation and organization have become quite as complex and specialized as the work of administration at home.

While the Mission was small and its work undeveloped the direction of the Board even in small matters of field administration was invaluable. Now however with thirty men who have been on the field in Korea from ten to thirty years, we believe that the time has come when the Mission should be given in its distinctive field a authority commensurate with its responsibilities.

We believe that some such differentiation of functions is become necessary for the proper maintenance and progress of so large and complex a field work; we believe that the final decision of such matters, guarded as in the appended petition, may with propriety and safety be left to your body of missionaries upon the field, under whose hands the work itself has been developed; and we believe that under the present developed conditions as stated above, the fundamental principles of Presbyterianism make such a course a just and proper one to your missionaries.

We are aware that it may be thought that Paragraphs I. and II/ of the Introduction, and Sec. 40 of the Manual are sufficiently explicit in this distinction. This however in our judgment is not the case. Section 40 is uniformly interpreted as applying only to the Mission power toward the units of its own organization and not to its relations to the Board.

In View of the preceding explanation therefore,

We, the Korea Mission, do respectfully petition the Board that it provide that, although as in the past the Board under its authority of "review and control" possess the power of veto over the actions of the Mission, yet in FIELD MATTERS ONLY in the rare cases where the Mission would deem it necessary the Mission shall have the right to act

again upon the matter vetoed, and, should it repeat its former action by a two thirds vote, the Mission ^{Judgment} ~~shall~~ finally decide the matter, subject only to appeal to the General Assembly.

Among such field matters we suggest the following:

1. The location and assignment of all missionaries commissioned by the Board to work within the bounds of the Mission.
2. The return from the field of workers whom the corporate Mission does not consider suitable for the work.
3. The powers to be exercised by field committees working within the bounds of the Mission.
4. The superintendence and control of all existing field institutions,
5. The initiatory, ^{in new institutions} subject to Board veto, as to number, character, and location ~~and location~~ ^{as to actual steps}.
6. The principles of self support in the native Church as related to Mission operations.
7. Union or cooperation upon the field in work with the missions of other denominations.
8. The relation of the Mission and its members to the Syrian Church.

Respectfully submitted,

OVATION FROM THE KOREA MISSION TO THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN THE U.S. OF A.

The Korea Mission of the Presbyterian Church in the U.S. of A. is now composed of 135 members of whom 58 are men. Forty two of these are ordained ministers and six are elders, forty eight in all. There are few presbyteries in America outside of the large cities that enroll so many presbyters or have so permanent a membership. For of these presbyters in the Korea Mission forty six out of the forty eight have been on the field five years or more, and thirty have been here ten years or more.

We understand that it is taken for granted by everyone that missionaries are not merely employees of the Board, but Presbyters working with their Board under its "review and control" to establish the Church in a foreign land.

Mission work is becoming increasingly complex so that it is no longer possible for anyone, Board Secretary or Board member, to keep in touch with the local field conditions on all of the Boards twenty eight fields at a distance of ten thousand miles or more.

We fully recognize the magnificent work of our Foreign Board in its handling of the affairs of the Home Base. They are on the ground there and know the local conditions, and during these last decades they have gradually developed principles and methods that make them experts on questions of the Home Base.

During these same years workers on the field have been growing in experience as to field problems, and principles of field administration have been developing. These principles and methods are somewhat similar on each of the fields, but because of local conditions, they differ in every case to such an extent, that only men of long residence in any particular field can hope to understand fully its problems and difficulties. Field operations and organization have become quite as complex and specialized as the work of administration at home.

While the Missions were small and the work undeveloped, the direction of the Board and its final decision in even small matters of local field administration was inevitable. Now however, with for example thirty men in Korea who have been on the field from ten to thirty years, we believe that the time has come when each of the larger Missions as desire it should be given more of the burden and responsibility of the field administration, and more power in making final decisions in matters of purely field administration, leaving the Board as before free for its own peculiar responsibilities which it is discharging so admirably now.

We believe that some such differentiation of functions is become necessary for the proper maintenance and progress of so large and complex a field work; we believe that the final decision of such matters, placed as in the example, over and above, not with propriety in being left to the body of Presbytery upon the field, in a place where its work itself has been developed; and we believe that under the present developed conditions as state above, the fundamental principle of Presbyterianism make such a course a just and proper one to pursue.

We are aware that it may be thought by many that Paragraphs I & II of the Introduction, and Section 10 (Order of the Mission) of the Board's Manual, are sufficiently explicit in this distinction. This however is not the case. Section 10 has been uniformly interpreted as applying only to the Missions powers toward the units of its own organization, and not to its relations with the Board.

In view of the preceding explanation, and reasons,

Resolved:

1. That the Korea Mission, do respectfully petition the General Assembly that it enact, that, although as in the past the Board retain its authority of review and control, and the power of veto over actions passed by the Mission, yet in field matters still, the Mission shall have the right to act

again upon the matter vetoed, and, should it repeat its former action by a two thirds vote, the Missions action shall finally decide the matter, subject only to appeal to the General Assembly.

Among such field matters we suggest the following:

1. The location and assignment of all missionaries commissioned by the Board to work within the bounds of the Mission.
2. The return from the field of workers whom the corporate Mission does not consider suitable for the work.
3. The powers to be exercised by field committees working within the bounds of the Mission.
4. The superintendence and control of all existing field institutions.
5. The initiatory, subject to Board veto, as to number, character, and location new institutions.
6. The principles of self support in the native Church as related to Mission operations.
7. Union or federation upon the field in work with the Missions of other denominations.
8. The relation of the Mission and its members to the Korean Church.

Respectfully submitted.

CABLE ADDRESS:
"INCLUCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE 4TH EDITION

**THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

MADISON SQUARE BRANCH
P. O. Box No. 2

Oct 15 ? 1915

OFFICE OF SECRETARY

**REPORT OF SENATE COMMITTEE ON INTERVIEW WITH MR. USAMI RELATIVE
TO REVISED ORDINANCE FOR PRIVATE SCHOOLS.**

- I. Regarding established schools with Ko Tung permit, desiring to add a Pyel Kwa course.

While the Ko Tung would continue under the old permit and by the revised ordinance would have ten years of grace, application for the Pyel Kwa would have to be made, and the provisions of the new ordinance would apply at once for this course.

the

In particular case of the Kwang Ju Boys Ko Tung School, which had applied for a Pyel Kwa permit before the revised ordinance was promulgated, so far as the law is concerned it came under the above, and this case had already been considered; but if a decision had not yet been rendered it would be given further consideration.

- II. Regarding new schools not established and holding permits before April 1st. 1915, we asked would it be possible to permit religious instruction as an optional course of study in the curriculum. We pointed out that we thought this should meet the Government's purpose of putting school privileges with a uniform course of study within the reach of all students without compelling any to accept religious instruction distasteful to them or their parents. At the same time it would enable Christian Missions to fulfill their purpose by giving religious instruction to the children of Christian parents; and not require them to conduct schools wholly secular. He replied that the ordinance applied not only to Christian schools but to all private schools, and any rule or exception made would have to apply to all. Therefore if the Bible were permitted in the curriculum of Christian schools even as an optional subject they would have to grant to all other religious organizations conducting schools similar privileges. This he believed would result in many places in a number of small weak schools instead of one strong one and thus the aim of the ordinance would be defeated. Therefore it could not be granted even as an optional course of study. Our end, he thought, could be accomplished through the Sunday Schools and Churches.

We made particular mention of the Syen Chyen Girls' School and the Soon Chen Boys' School and the special grounds for consideration in these cases in that they were long established schools, for which permits had been applied though not granted long before the new ordinance came into effect. No disposition was evidenced to consider them except as coming immediately under the provisions of the new ordinance.

- III. Regarding the position of the Seoul College;

In the course of the discussion we learned incidentally that they considered the college to be temporarily operating as a department of John D. Wells School under its old college permit, and so having the privilege of giving religious instruction; but that as soon as it is established as a new institution it will come under the provisions of the Revised Ordinance for new schools. He said that when Dr. Goucher was here, in his interview with the authorities, he agreed that the institution should be established under the new ordinance, and they considered that this also was the understanding in the interview with Dr. Speer. After

CABLE ADDRESS:
"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
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**THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

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- IV. Mr. Usami further said that the authorities looked forward to compulsory education in Chosen as in Japan proper. This would probably apply only to primary grades, and whether at that time any difference would be made in the regulations for primary and higher schools would be determined by the conditions at that time. At present the rules apply to the schools of all grades.

Jas. E. Adams.
Signed. A. F. Robt.
A. L. Becker.

about Oct 14/1

REPORT OF SENATE COMMITTEE ON INTERVIEW WITH MR. USAMI
RELATIVE TO REVISED ORDINANCE FOR PRIVATE SCHOOLS.

Regarding established schools with Ko Tung permit, desiring to add a Ryel Kwa course.

While the Ko Tung would continue under the old permit and by the revised ordinance would have ten years of grace, applications for the Ryel Kwa would have to be made, and the provisions of the new ordinance would apply at once for this course.

In the particular case of the Kwang Ju Boys Ko Tung School, which had applied for a Ryel Kwa permit before the revised ordinance was promulgated, so far as the law is concerned it came under the above, and this case had already been considered; but if a decision had not yet been rendered it would be given further consideration.

Regarding new schools not established and holding permits before April 1st 1915. We asked would it be possible to permit religious instruction as an optional course of study in the curriculum. We pointed out that we thought this should meet the Government's purpose of putting school privileges with a uniform course of study within the reach of all students without compelling any to accept religious instruction distasteful to them or their parents. At the same time it would enable Christian Missions to fulfill their purpose of giving religious instruction to the children of Christian parents; and not require them to conduct schools wholly secular. He replied that the ordinance applied not only to Christian schools but to all private schools, and any rule or exception made would have to apply to all. Therefore, if the Bible were permitted in the curriculum of Christian schools even as an optional subject they would have to grant to all other religious organizations conducting schools similar privileges. This he believed would result in many places in a number of small weak schools instead of one strong one and thus the aim of the ordinance would be defeated. Therefore, it could not be granted even as an optional course of study. Our end, he thought, could be accomplished through the Sunday Schools and Churches.

We made particular mention of the Eyen Chyen Girls' School and the Soon Chen Boys' School and the special grounds for consideration in these cases in that they were long established schools, for which permits had been applied though not granted long before the new ordinance came into effect. No disposition was evidenced to consider them except as coming immediately under the provisions of the new ordinance.

Regarding the position of the Seoul College;

In the course of the discussion we learned incidentally that they considered the college to be temporarily operating as a department of John D. Wells School under its old college permit, and so having the privilege of giving religious instruction; but that as soon as it is established as a new institution it will come under the provisions of the Revised Ordinance for new schools. He said that when Dr. Coucher was here, in his interview with the authorities, he agreed that the institution should be established under the new ordinance, and they considered that this also was the understanding in the interview with Dr. Speer. After this understanding with these men from America, he considered it strange that there should be any question in the mind of any of the missionaries. He said that the

present situation was temporary during the organization of the college and hence could not be taken as an instance of the application of the new ordinance/

- IV. Mr. Usami further said that the authorities looked forward to compulsory education in Chosen as in Japan proper. This would probably apply only to primary grades, and whether at that time any difference would be made in the regulations for primary and higher schools would be determined by the conditions at that time. At present the rules apply to the schools of all grades.

Seoul, Oct. 14, 1915.

Dear Dr. Speer,

The Educational Senate is now in session and this morning asked me to write out my recollections of the statements made by Mr. Uzami and Mr. Seiya re. the teaching of the Bible and Religion in our schools and to submit the same to you for your approval as being a correct version of the conversation as we desire to submit the same to the officials.

The teaching of Religion will be permitted in the school building, but not as part of the regular Curriculum, but must be separated by some distinct mark from the rest of the regular curriculum. As an optional. This extra curriculum instruction could be given either before or after the regular school hours, or even within the limits of the school period if marked off by some distinct demarcation. So many days have elapsed now since the conversation took place that I probably have not preserved the exact wording, but the above is my recollection of the substance of the conversation. I trust that your memory may serve you better than ~~mine~~ ^{mine}.

Since these concessions were spoken off our local Syen Chyun officials have been urging us to apply for a charter for the girls' academy under the new law and I have been able to reply that on the basis of this conversation we are hoping to be able to apply, but that our educational secretary Mr. Adams has not yet been able to ascertain just how the Educational Department would accept our application.

I trust that you had a pleasant trip over to Peking and that you are enjoying your stay in Japan. We had a very pleasant two days visit in Syen Chyun from the Sailors which we all enjoyed very much indeed. I hope that you will have a safe and pleasant voyage home and find all your family in the best of health.

Yours very sincerely,

Norman C. Shi Henore

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W. G. Anderson

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OFFICE OF CHAIRMAN

Mr. Speer

Charles E. Sharp

EXECUTIVE COMMITTEE

OF THE
KOREA MISSION

OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

Held

PYENG YANG, KOREA

Oct. 20, 1915.

Mr. F. E. Speer, D. D.
156 Fifth Avenue,
New York, N. Y.

Dear Dr. Speer;

Our Executive Committee held a meeting in Seoul a few days ago and among other things passed the following action:

"That the Chairman be requested to correspond with Dr. Speer with a view to procuring from him a memorandum of the statements made by him on the occasion of the luncheon given by the Governor General at Seoul in September."

The reason for this request is that a report of your address has been widely published in the vernacular papers, and apparently in a much garbled form. It is reported to us that this report is being used by certain parties to put the Koreans in a bad light. Some of our leading Koreans are feeling very sore over the matter and take exception to a Secretary of the Presbyterian Board coming to Korea and mixing in politics.

Most of us missionaries have resolutely refused to mix in politics either on one side or the other though both sides try to draw us into the controversy. The whole question is very involved. The right is not all on one side, neither is the wrong. Moreover, we have felt that it was not within our province to take sides in a controversy of this kind, but to confine ourselves to bearing witness to the Truth to men on all sides. It has been very hard at times and our position has been misunderstood and misrepresented by men on both sides.

The idea of the Committee is that if you would send us a copy of your remarks, the substance of them, we could use them in a

private way with Koreans to refute some of the statements that are being made and to show them that our position is one of neutrality on all political questions arising in the countries where our Church has missionaries at work,

Very Truly Yours,

Charles E. Sharp.

Chairman of Executive Committee.

Tokyo, November 1, 1915.

The Rev. Charles E. Sharp,
Pyeng Yang,
Chosen.

My dear Mr. Sharp,

We reached Tokyo last Thursday, October 28th, and I received here your kind letter of October 12th. Mr. Speers told me of the further discussion and of the action of the mission with regard to the College question and I had heard also of the decision of the mission to lay on the table until next year the petition to the Board "for consideration and clearer definition of Board and Mission relations". I shall give Dr. Brown the copy of the petition which you sent me in order that he may send you or the Executive Committee, if he thinks best, any suggestions that would be helpful to you in considering the question during the year. As to the college question we shall hope and pray that the decision of the mission may prove to have been on the whole the best working solution of what had become a very difficult problem. The Executive Committee, however, will need great wisdom in acting in accordance with the mission's decision not to assume any responsibility, as proposals for action of one kind or another which will affect the college will doubtless arise, acceptance of which would involve the mission responsibly in the affairs of the college either to its advantage or to its disadvantage. The conscientiousness and good faith of the Executive Committee, which our visit was not too short to help us to feel deeply will, I am sure, guide you in the settlement of each difficult question as it may arise.

I regret with you that our stay in Korea was so short and realize keenly how unable we were to be of any service to you in the Annual Meeting, but we got, even if we could not give, help in at least three regards. In the first place it was a joy to see the growth of the churches and to feel the strength and reality of their Christian life. The churches in Korea and Japan are unlike in many regards but in some other respects they stand together in a class apart from the other churches in the Far East in their vigor, their self-dependence, their earnest and original effort to deal with the problems which they confront. It was a fresh stimulus to faith to see the expansion that has taken place in the last eighteen years. In the second place we were able to appreciate more clearly the difficulties of the problems with which the mission has had to deal in retaining the confidence and leadership of the Korean church on the one hand and in winning the confidence and understanding and in supporting the government of the Japanese on the other hand. As you realize more clearly than I can, these difficulties are by no means at an end but we can surely trust that the same Spirit who has led thus far will continue to lead. In the third place we were glad to see both the actual material and civil benefits which the Japanese government has introduced and also the frank and appreciative recognition of these and of the aims and purposes of the government on the part of the mission. We found a far more fair and generous judgment of the Japanese among the missionaries in Korea than we have met in any other country except Japan itself.

I had hoped to be able to report to you before this with regard to the Conferences in Seoul after leaving the Annual meeting but it has not been possible. I was very glad that Mr. Whittemore was able to come down to Seoul with me and we tried to arrange for an invitation to him to the Governor General's luncheon, but, to our regret, this was not practicable and at the interview which I had with Mr. Komatsu immediately after the luncheon Mr. Miller thought that it would be better for just the three of us, Mr. Komatsu, Mr. Miller and myself, to talk together. At the interview with Mr. Usami and Mr. Sekiya, however, which followed in the evening at dinner at Dr. Underwood's, Mr. Whittemore was present and heard and shared in all that was said.

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With regard to the luncheon, I have not read the report of my remarks printed in the "Seoul Press". What I said, however, was simply a part of what I had already said at the mission meeting in the discussion of the religious propaganda and educational regulations and I went further and said a good deal more in our discussion in the mission meeting than it seemed to be necessary or proper to go in speaking at the luncheon. The Governor had spoken of the exposition and of what Japan was trying to do and I replied by expressing hearty appreciation of what had been achieved and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation and compared what Japan was doing with our own endeavors in the Philippine Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is the thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach satisfactory solutions of problems that had arisen and that might arise, that we did not believe these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured or the mission's appreciation and regard for this policy it would surely be able to find ways of meeting the difficulties of the missions and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and confidence on the part of the government with respect to the missionary work. I do not know what the missionaries who were present thought of what was said, but Mr. Miller told me that he thought that it was right and that I had not erred in saying either too little or too much. The Governor himself after the luncheon spoke very sympathetically. He seems to be a very reserved man and I judge from what is said in Seoul, has no one with whom he really shares counsel. I suppose there is no way in which he can get a sympathetic understanding of what Christianity really is. He was educated in France where what he saw or it doubtless gave him false ideas. If only some way could be found of giving him a true and sympathetic understanding what a blessing it would be to him and to Korea!

Immediately after the luncheon Mr. Miller and I went with Mr. Komatsu. He expressed appreciation of what had been said at the luncheon in acknowledgment of the work that the government had done and in recognition of its policy of assimilation and he explained the policy more fully. He said that the state must provide and control education as a state function, that in time the government would be ready to allow such educational arrangements as existed in Japan or even better ones but that the conditions which prevailed in Japan must be achieved first and the process of nationalization be assured. The following topics were then touched upon, I report the substance of what was said from my notebook, but, of course, all this was just conversation and not official expression and I report it merely for the personal information of the Executive Committee. (1) Mr. Komatsu referred up primary schools and the feeling of the government that this work was primarily a function of the government, and the impression was strengthened, which was several times suggested at the mission meeting that if the primary school field were in the government's hands, as is the case in Japan, the problem of the higher schools might be modified somewhat. (2) As to the college, he seemed to feel very kindly and I judged was giving all the

assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (5) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4). Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday Schools and training schools for workers and preachers. (5) I brought up the question of Mr. McCune and stated the readiness of the mission to transfer him and his readiness to go to some other place than Syen Chun if that was wise. Mr. Komatsu spoke with great kindness of Mr. McCune and said if there was to be a transfer he could wish it might be to Japan itself but that they had nothing to suggest but were only eager that the missionaries should understand and approve what was good in Japanese character. I would add that from Syen Chun, north for some distance Mr. McCune rode with us on the train and Mr. Day and I urged him to come to Japan this winter and spend some months here in learning the language and offered to see that the necessary expense was provided. I believe it would be a fine thing if Mr. McCune were to come over here in January and stay for six months or more acquiring Japanese. He was disposed to accept this suggestion and I hope the Executive Committee will approve of it and advise it. It would give Mr. McCune an influence with the Japanese and a place in their feeling which would be worth everything. (6) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready but that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

At the dinner at Dr. Underwood's in the evening with Mr. Usami and Mr. Sekiya, Dr. Underwood, Mr. Whittemore and Mr. Smith of the Methodist mission were present and will be able to report to you what was said. I had to speak at eight o'clock at a meeting at the Young Men's Christian Association and gave only a few notes on the conversation. Mr. Usami said that in his view education and religion were the two great needs of the nation, that it was the part of the government to give one and our part to share in giving the other, that they welcomed the missions as a religious force. Mr. Sekiya said that absolute assimilation was the aim of the government, that it was proceeding rapidly, that in ten or twenty years or more it might come and that then there would be the same freedom in Korea as in Japan but that now even the Japanese in Korea did not have the same civil rights as at home in Japan. It was not acceptable, accordingly, to have conditions in Japan brought forward as though the situation in Korea were parallel. Mr. Usami referred to our Senate's passing upon a

government ethics text-book. In general I gathered that his views were much in accord with those which I have reported in the conference with Mr. Komatsu. I understood him to say that all new schools including the college in Seoul which, operating at present under the John D. Wells permit, would of course obtain its own charter, and would be expected to conform to the government educational regulations, with whatever interpretations these might be given; that they expected Korea to be made absolutely a part of the Empire and wanted Koreans and Japanese to be completely assimilated and that educational processes must contemplate this end. I spoke of the great importance of their securing Korean leadership of their own people in such a movement and described the work of our government in the Philippine Islands and the agencies and spirit with which it was seeking to unify and advance the life of the Filipino people.

Here in Japan I have called at the American Embassy and also talked with Dr. Ibuka and Mr. Uemura with regard to the educational regulations, Mr. Guthrie was not in at the time of our call at the Embassy but we saw Mr. Wheeler and I asked him what the view of the Embassy was, what answer had been given to Dr. Adams' letter, and what advice the Embassy would offer. Mr. Wheeler said that they had conferred with the British Embassy and that Mr. Guthrie had made two reports to Washington, that their opinion was that the regulations would not be changed, that they advised the missions to comply with them, and that they felt that there was reason to hope that the effects of the regulations would not be as unfavorable as the missions had feared. I hope to be able to see him again and also Mr. Guthrie and to seek further information. Dr. Ibuka is disposed to think that the government will not be satisfied unless we give up competition with it in primary schools, that it could not complain of our continuing primary school work where it was unable as yet to make adequate provision but that in Korea, as in Japan, it will not be satisfied until it has practically complete control of primary education. He thinks, as I understand Dr. Harada also does as a result of his recent visit to Korea, that when the government does fully control primary education it might be willing, as in Japan, to recognize the possibility of giving larger freedom to Christian schools in higher grades. Mr. Uemura thought that it would be well for the missions to keep at least a few primary schools as models, above them to have a reasonable number of Chu Gakko, and then above these a thoroughly good college. He thinks that the Christian church should have a small complete system of education, that it should not scatter but concentrate in order to assure quality and then wait for a change of educational policy which will surely come within ten years. It is evident here in Japan that public sentiment is moving strongly in favor of a relaxing of the mechanistic educational absolutism which has prevailed and that the nation believes there should be a wider variety of educational opportunity and doubtless the same sentiment will prevail in the government in Chosen when the assimilating process has advanced further. Both Dr. Ibuka and Mr. Uemura think that whatever new schools the missions need they ought to open even if they have to comply with the strict construction of the educational regulations in the confident hope that these regulations will be changed in the future and they would advise this the more if some working arrangement can be allowed by the government which will give us the liberty of having chapel and religious teaching apart from the official government curriculum.

I have been asking about the practices among the schools here and find a very wide and confusing variety. There are some mission schools which have no chapel and no religious teaching but which rely upon the influences that are exerted in the dormitories. There are others which have both compulsory chapel and Bible study and which announce these in their catalogue, but the latter of course are not fully recognized schools with the privileges of recognition. The very best of the mission schools for girls, including the Joshi Gakuin, do not announce chapel in their catalogues nor separate Bible study but announce ethics with the Bible as a text book and provide for the chapel service by taking part of the time of the ethics subject. Great importance is attached here to having Christian teachers of history and especially Japanese history. I was told in Korea that the

authorities required or would require that history should be taught by Japanese teachers. Any one familiar with educational conditions in our southern states will understand the naturalness and reasonableness of this requirement, it makes it all the more necessary, however, that the subj. should be taught by Christians.

Your securing for your schools an adequate supply of sincerely Christian Japanese teachers is certainly one of your great needs. As far as the financial difficulty is concerned. I shall urge the Board to do everything in its power to help you. An equal difficulty, however, is I presume the inadequate supply of satisfactory teachers, and I have wondered whether both on this account and also for other help that we might render it might not be well for you to have Dr. Ituka come over for a conference with your Executive Committee or with the Educational Senate. The Keiji Gakuin might very well make the training of Japanese Christian teachers for your needs in Korea one of its important objectives for the next few years and very possibly Dr. Ituka could be of service to you in further conferences with Mr. Komatsu and Mr. Usami, both of whom he knows well. I believe for a time after his return from America, Mr. Komatsu taught in the Keiji Gakuin, and I think I was told that Dr. Ituka officiated at his marriage. It would be worth your while also to advise with some of the best Japanese Christian leaders regarding the possibility of encouraging closer relations between the Korean and Japanese Christians in Tokyo and certainly ways should be found of establishing more sympathetic relations between the Korean and Japanese students in the Tokyo schools.

If there are any other members of the mission beside Dr. Underwood and Mr. McCune, who, in the judgment of the Executive Committee, might wisely come over to Tokyo to the language school for the study of Japanese I think that special financial provision should be made in some way to cover the necessary expense.

We expect to sail for home on the "Saoo Maru" on Thursday, landing at Seattle. We shall be back with a keener appreciation of the difficulty of the problems which you are facing in Korea and yet with new encouragement. If one will read back over the reports of the government on reforms and progress in Korea for a number of years and will contrast the references in them to Christianity and Christian mission with the conditions that prevail at the present time, I think he will find somethings that justify encouragement. But far beyond such things and all of which one naturally thinks in the work itself, there is the abiding ground for encouragement that we have in God and the knowledge that we have that we are seeking to do His will and to promote the true well-being of all those for whom and among whom we work. Sometime, near, or far, that will will be done and the Kingdom in which there is only well-being come. I enclose several extra copies of this letter in case you may wish to send them to other members of the committee.

With kind regards,

Very faithfully yours,

(Signed) Robert E. Speer.

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Seoul, Korea.
October 21st, 1915.

Rev. Dr. R. E. Speer,
C/O Rev. J. T. Ballagh,
Meiji Gakuin,
Tokyo,
Japan.

My dear Dr. Speer:-

I feel that it is due you that I should communicate with you somewhat further on the development concerning the college question. The Senate have just had their meeting and at considerable length has discussed the question of the college and its relation to the new laws and new rules and regulations, ^{ing} if conformat^{ing}ive or non-conformat^{ing}ive. After *declaring* on this subject within the bounds of the Senate the Senate appointed a Committee to wait on Mr. Usami and talk over the question with him on the plea of utilizing some of the rights ~~that the Senate had~~, that the College had, to secure, for other schools, similar rights. I enclose you herewith a typed copy of the statements concerning the results of the interview. The Commis~~s~~ee consisted of Dr. Adams, as spokesman, Mr. Becker and Mr. Robb, the latter of the Canadian Presbyterian Mission. The interview speaks for itself, except that I might state that at the opening of the interview I am told by Mr. Becker that Mr. Usami told Dr. Adams that he was well acquainted with his opinion in regard to the matter and he was also very well acquainted with the actions of the college and what the college was doing. He was fully acquainted with all that had been done and all that was being done and while Dr. Adams referred over and over again in the course of the

Dr. R. E. Speer,
October 21st, 1915.

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interview to the Bible teaching that is going on and to the religious exercises saying that he was not sure whether the Government was aware of these things or not. Mr. Usami replied that he had ^{been} kept fully conversant with all that was going on there and the college authorities and knew full well what their intentions were, what they were doing and that he knew full well Dr. Adams's own position. I fear very much the result of this interview. Of course, *it is natural* and I can readily understand how the other schools in the country if there should be established a *precedent* in Seoul might chance to take advantage of *the precedent* but it is rather dangerous to try to take advantage of ~~is~~ *such a precedent* when the *precedent* is being established. There is the difficult point and that it seems to me is exactly what they are trying to do. The difficulty ~~is that if~~ before the full establishment of a *precedent* you try to take advantage of it the chances are that you will have no *precedent* at all. Now in the connection . I do not want to *impute their* motive but it seems to me that the Senate and its Committee are lacking considerably in common sense, in going to Mr. Usami with such questions and with such requests at the present time or they ~~would~~ ^{that} (at least some of them) have no objection whatever to the college losing some of the privileges and advantages that it has at the present time. Possibly I ought not to look at it this way but it has seemed to me that that is the present status of affairs. Dr. Adams came over to find Mr. Becker at the college and when he was

Dr. R. E. Speer,
October 21st, 1915.

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not there remarked that he was chairman of the Committee to see whether they could not secure some extra privileges for the schools. I suggested at the time that just now in the formation of the law and settlement of its interpretation that instead of trying to secure general privileges or anything of that kind the best possible plan would be to quietly take up any individual cases that might arise and do the best they could with those individual cases and that eventually they would be able to establish *rules* but that it would never do to go in and try to get a general law or rule interpreting the present ordinance more leniently. Dr. Adams thanked me for the suggestion and said that they would consider it but that did not make any change. Mr. Becker told me that he, personally, was not present when the Committee was appointed and was rather surprised at it, that he felt that the action of the Committee was (This was his own statement not mine) ^{taken} to in some way affect the college and have the privileges that the college has at the present time taken away from it but that having been appointed on the Committee he thought that it would be better for him to go so that he should know exactly from what he heard himself what was said and done.

I thought I had better send you this. Our relations at the present time are still as cordial as they have been and it looks as though we can maintain the same cordial relations as heretofore. We will do our best so to do. We will do our best to gain all the advantages we can and the result is not with us, it is with Him who rules all things. I thought it was due you to let you know these facts and so thought I would send them right

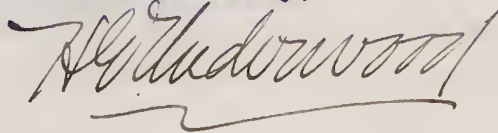
Dr. R. E. Speer,
October 21st, 1915.

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over.

I am sending a copy of this letter to
you to Dr. A. J. Brown.

Yours most sincerely,

A handwritten signature in dark ink, appearing to read "H. Tudor Wood". The signature is written in a cursive style with a long horizontal flourish at the bottom.

HGU-WT.

Encl.

SEOUL, KOREA, Oct. 26, 1915.

Mr. Robert E. Speer, D.D.

Dear Sir,

Some days ago I mailed you a translation of the Permit of this School, under which the Chosen Christian College is at present working. You will remember that it was simply a permit for a school the grade and curriculum not being specified. I accompanied it with a statement from the Department of Education, to the effect that we were authorized to conduct Academy and College Courses, with one Preparatory Year below the Academy, and that this permission was still valid (though the permission granted at the same time to another School similar to this, had lapsed) N.B. The information in Parentheses was private, not a part of the official document.

I have to-day received from the authorities the following data, which will fully supplement my former letter.

Letter from Nakamura, inspector of Schools, countersigned by Mayor of Seoul City, attached to a Report of ours, which is sent back for corrections and additions.

I-- The Government Records, now at the Seoul City Hall and the offices of the Government General, show that your permit was for a course in 3 divisions, Preparatory, ~~College~~ Academy, and College.

The subjects you were given permission to teach are:

Preparatory Division-- Bible, Korean Language, Chinese Characters and Composition, History, Geography, ~~Science~~, Mathematics, Gymnastics.

Academy Division-- Bible, Chinese ~~Language~~ Characters and Composition, History, Geography, Science, Mathematics, Law, Commerce, Drawing, Music, Foreign Language (Japanese and English, E.W.K.) Gymnastics

College Division-- Bible, Chinese Characters and Composition, History, Science, Mathematics, Law, Philosophy, Pedagogy, Drawing, Music, Foreign Language (Same as above, E.W.K.)

II-- Compare the Academy Course with the Government Higher Common School Course, and the College Course with the Standard College Course, and report in what it is lacking, and in what it exceeds these courses.

III-- As to your future intentions, you report that you will adopt the Government Standards "Within the Ten Years Limit". Do not report in this way, but give the year, month, and day, when you will adopt them.

Note. The matter of College and Preparatory Courses must be further considered.

Oct. 21, 1915

My Dear Dr. Underwood,

Herewith I take pleasure in handing you a translation of a Government Order just received. You will note that the original is attached. I must ask you to return this at your earliest convenience, as I must keep it in my file. You are welcome to keep the translation.

Sincerely,

Order Number 7010

Keijo City Hall

Oct. 19, 4th year of Taisho.

Letter to the Christian Private Schools-----

about Ceremonial observances of Festivals and National Days. Since the observance of Festivals and National Days is determined by the Laws of the Japanese Empire, it is already known that these are quite different from the ordinary worship of religious bodies.

But it is said that among the Christians some confuse these with ordinary religious services, and dislike being present at such observances and ceremonies, still, as this impression is erroneous, all teachers and officers of the schools should be clearly instructed about this matter.

Note (1) When these festivals and National Days are observed in the Schools, the National Air should be sung, and a fitting address made.

(2) ~~Private~~ Private Christian Schools that had received Permits before March 31, of this year, can perform a religious ceremony, if they have had the custom in the past of doing so.

(I will send you later a copy of the order for Coronation Day, November 10)

J. D. WELLS TRAINING SCHOOL
FOR CHRISTIAN WORKERS
KYENG SIN HAK KYO
TELEPHONE NO. 1782
EDWIN WADE KOONS, PRINCIPAL

KOREA MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

洞池蓮府城京
校學新做立私
番二八七一話電
彬茵君長校

SEOUL, KOREA, 19.....

The purport of the letter is clear enough. The final note is a little puzzling. You will remember that having the College work, with its own organization, in a building a mile away, and only nominally connected with this School, is an anomalous situation. I think the note refers to this, and is to be understood as urging us to terminate this arrangement as soon as possible.

The Inspector had been over our plant very thoroughly, and seemed well satisfied, except that he wants more teaching done in Japanese. The hours given to the study of the language, ~~1111~~ as a language, were up to the Government requirements.

You will, I think, be interested in the enclosed copy of an order received some days ago. It shows a much more liberal attitude than some of the Mission, at least, had hoped for. It is, you will note, issued for Seoul, and I do not know if it has been duplicated in other parts of this Province, or in other Provinces.

The Methodist Academy here in Seoul has adopted the Government Curriculum voluntarily, with Chapel before School Hours, attendance being voluntary. Bible study also voluntary. Sincerely/ E. W. Koons

J. D. WELLS TRAINING SCHOOL
FOR CHRISTIAN WORKERS
KYENG SIN HAK KYO
TELEPHONE NO. 1782
EDWIN WADE KOONS, PRINCIPAL

KOREA MISSION
RECEIVED
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
DEC 10 1915

洞池蓮府城京
校學新傲立私
番二八七一話電
彬茵君長校

Mr. Speer.

SEOUL, KOREA,

Oct. 25, 1915.

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My Dear Mr. Underwood,

Some days since I sent you a copy of a recent notice, which said that Church schools with a permit dating before April First, 1915, were at liberty to celebrate National Holidays, etc. with a religious service.

Yesterday I sent the Hak-Kam to a meeting called by the authorities. The plans for a procession of all the schools, carrying flags, on Sunday next (The Emperor's Birthday) at 2.00 P.M. were explained. He told the authorities that as a Christian School, this would not participate. He explained that we considered that we could honor His Majesty more by holding a religious service than by a parade on Sunday. He did not have authority to say so much, but I am ready to stand by what he said, as he reported it to me. The officials were much put out by his stand, saying, among other things "If you do this, other Christian Schools will imitate you" They also rebuked him sharply for such "stubbornness". The conclusion was that the matter would be talked over to-day, and if there was anything more to be said to us, we would have a message to-day, if not, we could consider ourselves excused. So far there is no message.

H.G.U. Oct. 25 P. 2.

I am finishing this note Thursday morning. As I talked the matter over with you last evening, this is not really necessary, but I will send it along as a matter of record, particularly as I am making a copy of all such correspondence for Dr. Spear.

As you told me, Judge Watanabe is correct in saying that participation in such observances is optional. I must mention here one remark made by an official to my Hak-Kam "Till what time do you expect to resist the Government's orders" This evidently referred to the 10 years of grace. The Hak Kam answered mildly, of course.

We think here that the best thing will be to have a fitting service in the Chapel, at the hour set for the parade, so making sure that none of our students will be in evidence on the streets at that time. I shall insist on every student and teacher, not previously excused, being present, and shall report to the Seoul City Hall the number present, and the order of the Exercises.

This seems to me to make it clear that if we claim our rights in a dignified, but firm, manner, we will have no serious difficulty.

You will be glad to know that the representative of the Methodist Academy volunteered the information that that school would, in this matter, do what we did. That is good news, I hope he spoke with authority.

Education No. 1371
4th. Year Taisho, Oct. 29th.

Director of Home Affairs Department,
To,
Chief of Police Affairs Department:

Concerning the teaching of Bible in Private Schools.

As touching this subject in reply to the enquiry of the Chief of Police Affairs Department, in High Police, No. 20601. dated 4th Year Taisho, Sept. 22nd., I would reply that if those hearing the lectures are certainly the students of that school, I judge it a thing to be forbidden, in that it would be difficult to distinguish this from the work of the school.

At the same time schools which had already received a permit before the 4th. Year Taisho, April 1st., and are teaching religion, may continue giving religious instruction the same as before until 14th Year Taisho, March 31st.

This reply informing your Department in the matter is in order that there may be no further anxiety in the matter.

Addenda attached to Education No. 1371, 4th. Year Taisho, Sept. 17th., attached in the Provincial Governors Office in North Pyeng An Province, when sending it down to subordinate officials.

"By cases in which "there will be no objection to using school buildings for religious purposes" is meant cases in which church buildings are used for school rooms; or in which the church buildings are too small, and the school buildings are needed for such purposes."

Tokyo, Nov. 1, 1915.

The Rev. Charles E. Sharp.
Pyeng Yang.
Chosen.

My dear Mr. Sharp:-

We reached Tokyo last Thursday, Oct. 28th and I received here your kind letter of Oct. 12th. Mr. Speers told me of the further discussion and of the action of the mission with regard to the college question and I had heard also of the decision of the mission to lay on the table until next year the petition to the Board "for consideration and clearer definition of Board and Mission relations". I shall give Dr. Brown the copy of the petition which you sent me in order that he may send you or the Executive Committee, if he thinks best, any suggestions that would be helpful to you in considering the question during the year. As to the college question we shall hope and pray that the decision of the mission may prove to have been on the whole the best working solution of what had become a very difficult problem. The Executive Committee, however, will need great wisdom in acting in accordance with the mission's decision not to assume any responsibility, as proposals for action of one kind or another which will affect the college will doubtless arise, acceptance of which would ~~be to~~ involve the mission responsibly in the affairs of the college either to its advantage or to its disadvantage. The conscientiousness and good faith of the Executive Committee, which our visit was not too short to help us to feel deeply will, I am sure, guide you in the settlement of each difficult question as it may arise.

I regret with you that our stay in Korea was so short and realize keenly how unable we were to be of any service to you in the Annual Meeting, but we got, even if we could not give, help in at least three regards. In the first place it was a joy to see the growth of the churches and to feel the strength and reality of their Christian life. The churches in Korea and Japan are unlike in many regards but in some other respects they stand together in a class apart from the other churches in the Far East in their vigor, their self dependence, their earnest and original effort to deal with the problems which they confront. It was a fresh stimulus to faith to see the expansion that has taken place in the last eighteen years. In the second place we were able to appreciate more clearly the difficulties of the problems with which the mission has had to deal in retaining the confidence and leadership of the Korean church on the one hand and in winning the confidence and understanding and in supporting the government of the Japanese on the other hand. As you realize more clearly than I can, these difficulties are by no means at an end but we can surely trust that the same Spirit who has led thus far will continue to lead. In the third place we were glad to see both the actual material and civil benefits which the Japanese government has introduced and also the frank and appreciative recognition of these and of the aims and purposes of the government on the part of the mission. We found a far more fair and generous judgement of the Japanese among the missionaries in Korea than we have met in any other country except Japan itself.

I had hoped to be able to report to you before this with regard to the conferences in Seoul after leaving the Annual meeting but it has not been possible. I was very glad that Mr. Whittemore was able to come down to Seoul with me and we tried to arrange for an invitation to him to the Governor General's luncheon but, to our regret, this was not practicable and at the interview which I had with Mr. Komatsu immediately after the luncheon Mr. Miller thought that it would be better for just the three of us, Mr. Komatsu, Mr. Miller and myself, to talk together. At the interview with Mr. Usami and Mr. Sekiya, however, which followed in the evening at dinner at Dr. Underwood's, Mr. Whittemore was present and heard and shared in all that was said.

With regard to the luncheon, I have not read the report of my remarks printed in the "Seoul Press". What I said, however, was simply a part of what I had already said at the mission meeting in the discussion of the religious propaganda and educational regulations and I went further and said a good deal more in our discussion in the mission meeting than it seemed to me necessary or proper to go in speaking at the luncheon. The Governor had spoken of the exposition and of what Japan was trying to do and I replied by expressing hearty appreciation of what had been achieved and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation and compared what Japan was doing with our own endeavors in the Philippine Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is the thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach satisfactory solutions of problems that had arisen and that might arise, that we did not believe these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured of the mission's appreciation and regard for this policy it would surely be able to find ways of meeting the difficulties of the missions and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and confidence on the part of the government with respect to the missionary work. I do not know what the missionaries who were present thought of what was said, but Mr. Miller told me that he thought that it was right and that I had not erred in saying either too little or too much. The Governor himself after the luncheon spoke very sympathetically. He seems to be a very reserved man and I judge from what is said in Seoul, has no one with whom he really shares

counsel. I suppose there is no way in which he can get a sympathetic understanding of what Christianity really is! He was educated in France where what he saw of it doubtless gave him false ideas. If only some way could be found of giving him a true and sympathetic understanding what a blessing it would be to him and to Korea!

Immediately after the luncheon Mr. Miller and I went with Mr. Komatsu. He expressed appreciation of what had been said at the luncheon in acknowledgement of the work that the government had done and in recognition of its policy of assimilation and he explained the policy more fully. He said that the state must provide and control education as a state function, that in time the government would be ready to allow such educational arrangements as existed in Japan or even better ones but that the conditions which prevailed in Japan must be achieved first and the process of nationalization be assured. The following topics were then touched upon, I report the substance of what was said from my notebook, but, of course, all this was just conversation and not official expression and I report it merely for the personal information of the Executive Committee. (1) Mr. Komatsu referred to primary schools and the feeling of the government that this work was primarily a function of the government, and the impression was strengthened, which was several times suggested at the mission meeting, that if the primary school field were in the government's hands, as is the case in Japan, the problem of the higher schools might be modified somewhat. (2) As to the college, he seemed to feel very kindly and I judged was giving all the assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (3) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday Schools

and training schools for workers and preachers. (5) I brought up the question of Mr. McCune and stated the readings of the mission to transfer him and his readers to go to some other place than Syen Chun if that was wise. Mr. Komatsu spoke with great kindness of Mr. McCune and said if there was to be a transfer he could wish it might be to Japan itself but that they had nothing to suggest but were only eager that the missionaries should understand and approve what was good in Japanese character. I would add that from Syen Chun north for some distance Mr. McCune rode with us on the train and Mr. Day and I urged him to come to Japan this Winter and spend some months here in learning the language and offered to see that the necessary expense was provided. I believe it would be a fine thing if Mr. McCune were to come over here in January and stay for six months or more acquiring Japanese. He was disposed to accept this suggestion and I hope the Executive Committee will approve of it and advise it. It would give Mr. McCune an influence with the Japanese and a place in their feeling which would be worth everything. (6) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready but that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

At the dinner at Dr. Underwood's in the evening with Mr. Usami and Mr. Sekiya, Dr. Underwood, Mr. Whittemore and Mr. Smith of the Methodist mission were present and will be able to report to you what was said. I had to speak at eight o'clock at a meeting at the young men's Christian Association and have only a few notes on the conversation. Mr. Usami said that in his view education and religion were the two great needs of the nation, that it was the part of the government to give one and our part to share in giving the other, that they welcomed the missions as a religious force. Mr. Sekiya said that absolute assimilation was the aim of the government, that it was proceeding rapidly, that in ten or twenty years or more it might come and that then there would be the same freedom in Korea as in Japan but that now even the Japanese in Korea did not have the same civil rights as at home in Japan. It was not acceptable, accordingly, to have conditions in Japan brought forward as though the situation in Korea were parallel. Mr. Usami referred to our Senate's passing upon a government ethics text book. In general I gathered that his views were much in accord with those which I have reported in the conference with Mr. Komatsu. I understood him to say that all new schools including the college in Seoul which, operating at present under the John D. Wells permit, could of course obtain its own charter ^{and} would be expected to conform to the government educational regulations, with whatever interpretations these might be given; that they expected Korea to be made absolutely a part of the Empire and wanted Koreans and Japanese to be completely assimilated and that educational processes must contemplate this end. I spoke of the great importance of their securing Korean leadership of their own people in such a movement and ~~fixed~~ described the work of our government in the Philippine Islands and the agencies and spirit with which it was seeking to unify and advance the life of the Filipino people.

er in Japan. I have called at the American Embassy and also talked with Dr. Ibuka and Mr. Uemura with regard to the educational regulations. Mr. Guthrie was not in at the time of our call at the Embassy, but we saw Mr. Wheeler and I asked him what the view of the Embassy was, what answer had been given to Dr. Adams' letter, and what advice the Embassy would offer. Mr. Wheeler said that they had conferred with the British Embassy and that Mr. Guthrie had made two reports to Washington, that their opinion was that the regulations would not be changed, that they advised the missions to comply with them, and that they felt that there was reason to hope that the effects of the regulations would not be as unfavorable as the missions had feared. I hope to be able to see him again and also Mr. Guthrie and to seek further information. Dr. Ibuka is disposed to think that the government will not be satisfied unless we give up competition with it in primary schools, that it could not complain of our continuing primary school work where it was unable as yet to make adequate provision but that in Korea, as in Japan, it will not be satisfied until it has practically complete control of primary education. He thinks, as I understand Dr. Harada also does as a result of his recent visit to Korea, that when the government does fully control primary education it might be willing, as in Japan, to recognize the possibility of giving larger freedom to Christian schools in higher grades. Mr. Uemura thought that it would be well for the missions to keep at least a few primary schools as models, above them to have a reasonable number of Chu Gakko, and then above these a thoroughly good college. He thinks that the Christian church should have a small complete system of education, that it should not scatter but concentrate in order to assure quality and then wait for a change of educational policy which will surely come within ten years. It is evident here in Japan that public sentiment is moving strongly in favor of a relaxing of the mechanistic educational absolutism which has prevailed and that the nation believes there should be a wider variety of educational opportunity and doubtless the same sentiment will prevail in the government in Chosen when the assimilating process has advanced further. Both Dr. Ibuka and Mr. Uemura think that whatever new schools the missions need they ought to open even if they have to comply with the strict construction of the educational regulations in the confident hope that these regulations will be changed in the future and they would advise this the more if some working arrangement can be allowed by the government which will give us the liberty of having chapel and religious teaching apart from the official government curriculum.

I have been asking about the practices among the schools here and find a very wide and confusing variety. There are some mission schools which have no chapel and no religious teaching but which rely upon the influences that are exerted in the dormitories. There are others which have both compulsory chapel and Bible study and which announce these in their catalogue, but the latter of course are not fully recognized schools with the privileges of recognition. The very best of the mission schools for girls, including the Joshi Gakuin, do not announce chapel in their catalogues nor separate Bible study but announce ethics with the Bible as a text book and provide for the chapel service by taking part of the time of the ethics subject. Great importance is attached here to having Christian teachers of history and especially Japanese history. I was told in Korea that the authorities required or would require that history should be taught by Japanese teachers

Any one familiar with educational conditions in our southern states will understand the naturalness and reasonableness of this requirement. It makes it all the more necessary, however, that the subject should be taught by Christians.

Your securing for your schools an adequate supply of sincerely Christian Japanese teachers is certainly one of your great needs. As far as the financial difficulty is concerned, I shall urge the Board to do everything in its power to help you. An equal difficulty, however, is I presume the inadequate supply of satisfactory teachers, and I have wondered whether both on this account and also for the other help that he might render it might not be well for you to have Dr. Ibuka come over for a conference with your Executive Committee or with the Educational Senate. The Meiji Gakuin might very well make the training of Japanese Christian teachers for your needs in Korea one of its important objectives for the next few years and very possibly Dr. Ibuka could be of service to you in further conferences with Mr. Komatsu and Mr. Usami, both of whom he knows well. I believe for a time after his return from America, Mr. Komatsu taught in the Meiji Gakuin, and I think I was told that Dr. Ibuka officiated at his marriage. It would be worth your while also to advise with some of the best Japanese Christian leaders regarding the possibility of encouraging closer relations between the Korean and Japanese Christians in ~~Japan~~ and certainly ways should be found of establishing more sympathetic relations between the Korean and Japanese students in the Tokyo schools.

If there are any other members of the mission beside Dr. Underwood and Mr. McCune who, in the judgement of the Executive Committee, might wisely come over to Tokyo to the language school for the study of Japanese I think that special financial provision should be made in some way to cover the necessary expense.

We expect to sail for home on the "Sado Maru" on Thursday, landing at Seattle. We shall go back with a keener appreciation of the difficulty of the problems which you are facing in Korea and yet with new encouragement. If one will read back over the reports of the government on reforms and progress in Korea for a number of years and will contrast the references in them to Christianity and Christian mission with the conditions that prevail at the present time, I think he will find somethings that justify encouragement. But far beyond such things and all of which one naturally thinks in the work itself, there is the abiding ground for encouragement that we have in God and the knowledge that we have that we are seeking to do His will and to promote the true well-being of all those for whom and among whom we work and sometime, near or far, that will be done ~~and~~ the Kingdom in which there is only well-being, come. I enclose several extra copies of this letter in case you may wish to send them to other members of the committee.

With kind regards, very faithfully yours

Robert E. Spurr

Tokyo, November 1, 1925.

The Rev. Charles E. Sharp,
Pyeng Yang,
Chosen.

My dear Mr. Sharp,

We reached Tokyo last Thursday, October 28th, and I received here your kind letter of October 12th. Mr. Speers told me of the further discussion and of the action of the mission with regard to the College question and I had heard also of the decision of the mission to lay on the table until next year the petition to the Board "for consideration and clearer definition of Board and Mission relations". I shall give Dr. Brown the copy of the petition which you sent me in order that he may send you or the Executive Committee, if he thinks best, any suggestions that would be helpful to you in considering the question during the year. As to the college question we shall hope and pray that the decision of the mission may prove to have been on the whole the best working solution of what had become a very difficult problem. The Executive Committee, however, will need great wisdom in acting in accordance with the mission's decision not to assume any responsibility, as proposals for action of one kind or another which will affect the college will doubtless arise, acceptance of which would involve the mission responsibly in the affairs of the college either to its advantage or to its disadvantage. The conscientiousness and good faith of the Executive Committee, which our visit was not too short to help us to feel deeply will, I am sure, guide you in the settlement of each difficult question as it may arise.

I regret with you that our stay in Korea was so short and realize keenly how unable we were to be of any service to you in the Annual Meeting, but we got even if we could not give, help in at least three regards. In the first place it was a joy to see the growth of the churches and to feel the strength and reality of their Christian life. The churches in Korea and Japan are unlike in many regards but in some other respects they stand together in a class apart from the other churches in the Far East in their vigor, their self-dependence, their earnest and original effort to deal with the problems which they confront. It was a fresh stimulus to faith to see the expansion that has taken place in the last eighteen years. In the second place we were able to appreciate more clearly the difficulties of the problems with which the mission has had to deal in retaining the confidence and leadership of the Korean church on the one hand and in winning the confidence and understanding and in supporting the government of the Japanese on the other hand. As you realize more clearly than I can, these difficulties are by no means at an end but we can surely trust that the same Spirit who has led thus far will continue to lead. In the third place we were glad to see both the actual material and civil benefits which the Japanese government has introduced and also the frank and appreciative recognition of these and of the aims and purposes of the government on the part of the mission. We found a far more fair and generous judgment of the Japanese among the missionaries in Korea than we have met in any other country except Japan itself.

I had hoped to be able to report to you before this with regard to the Conferences in Seoul after leaving the Annual meeting but it has not been possible. I was very glad that Mr. Whittimore was able to come down to Seoul with me and we tried to arrange for an invitation to him to the Governor General's luncheon, but, to our regret, this was not practicable and at the interview which I had with Mr. Komatsu immediately after the luncheon Mr. Miller thought that it would be better for just the three of us, Mr. Komatsu, Mr. Miller and myself, to talk together. At the interview with Mr. Usami and Mr. Sekiya, however, which followed in the evening at dinner at Dr. Underwood's, Mr. Whittimore was present and heard and shared in all that was said.

With regard to the luncheon, I have not read the report of my remarks printed in the "Seoul Press". What I said, however, was simply a part of what I had already said at the mission meeting in the discussion of the religious propaganda and educational regulations and I went further and said a good deal more in our discussion in the mission meeting than it seemed to me necessary or proper to go in speaking at the luncheon. The Governor had spoken of the exposition and of what Japan was trying to do and I replied by expressing hearty appreciation of what had been achieved and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation and compared what Japan was doing with our own endeavors in the Philippine Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is the thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach satisfactory solutions of problems that had arisen and that might arise, that we did not believe these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured of the mission's appreciation and regard for this policy it would surely be able to find ways of meeting the difficulties of the missions and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and confidence on the part of the government with respect to the missionary work. I do not know what the missionaries who were present thought of what was said, but Mr. Miller told me that he thought that it was right and that I had not erred in saying either too little or too much. The Governor himself after the luncheon spoke very sympathetically. He seems to be a very reserved man and I judge from what is said in Seoul, has no one with whom he really shares counsel. I suppose there is no way in which he can get a sympathetic understanding of what Christianity really is. He was educated in France where what he saw of it doubtless gave him false ideas. If only some way could be found of giving him a true and sympathetic understanding what a blessing it would be to him and to Korea!

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assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (3) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday Schools and training schools for workers and preachers. (5) I brought up the question of Mr. McCune and stated the readiness of the mission to transfer him and his readiness to go to some other place than Gyeon Chun if that was wise. Mr. Komatsu spoke with great kindness of Mr. McCune and said if there was to be a transfer he could wish it might be to Japan itself but that they had nothing to suggest but were only eager that the missionaries should understand and approve what was good in Japanese character. I would add that from Gyeon Chun north for some distance Mr. McCune rode with us on the train and Mr. Day and I urged him to come to Japan this winter and spend some months here in learning the language and offered to see that the necessary expense was provided. I believe it would be a fine thing if Mr. McCune were to come over here in January and stay for six months or more acquiring Japanese. He was disposed to accept this suggestion and I hope the Executive Committee will approve of it and advise it. It would give Mr. McCune an influence with the Japanese and a place in their feeling which would be worth everything. (6) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready but that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

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Here in Japan I have called at the American Embassy and also talked with Dr. Ibuka and Mr. Uemura with regard to the educational regulations. Mr. Guthrie was not in at the time of our call at the Embassy but we saw Mr. Wheeler and I asked him what the view of the Embassy was, what answer had been given to Dr. Adams' letter, and what advice the Embassy would offer. Mr. Wheeler said that they had conferred with the British Embassy and that Mr. Guthrie had made two reports to Washington, that their opinion was that the regulations would not be changed, that they advised the missions to comply with them, and that they felt that there was reason to hope that the effects of the regulations would not be as unfavorable as the missions had feared. I hope to be able to see him again and also Mr. Guthrie and to seek further information. Dr. Ibuka is disposed to think that the government will not be satisfied unless we give up competition with it in primary schools, that it could not complain of our continuing primary school work where it was unable as yet to make adequate provision but that in Korea, as in Japan, it will not be satisfied until it has practically complete control of primary education. He thinks, as I understand Dr. Harada also does as a result of his recent visit to Korea, that when the government does fully control primary education it might be willing, as in Japan, to recognize the possibility of giving larger freedom to Christian schools in higher grades. Mr. Uemura thought that it would be well for the missions to keep at least a few primary schools as models, above them to have a reasonable number of Chu Gakko, and then above these a thoroughly good college. He thinks that the Christian church should have a small complete system of education, that it should not scatter but concentrate in order to assure quality and then wait for a change of educational policy which will surely come within ten years. It is evident here in Japan that public sentiment is moving strongly in favor of a relaxing of the mechanistic educational absolutism which has prevailed and that the nation believes there should be a wider variety of educational opportunity and doubtless the same sentiment will prevail in the government in Chosen when the assimilating process had advanced further. Both Dr. Ibuka and Mr. Uemura think that whatever new schools the missions need they ought to open even if they have to comply with the strict construction of the educational regulations in the confident hope that these regulations will be changed in the future and they would advise this the more if some working arrangement can be allowed by the government which will give us the liberty of having chapel and religious teaching apart from the official government curriculum.

I have been asking about the practices among the schools here and find a very wide and confusing variety. There are some mission schools which have no chapel and no religious teaching but which rely upon the influences that are exerted in the dormitories. There are others which have both compulsory chapel and Bible study and which announce these in their catalogue, but the latter of course are not fully recognized schools with the privileges of recognition. The very best of the mission schools for girls, including the Joshi Gakuin, do not announce chapel in their catalogues nor separate Bible study but announce ethics with the Bible as a text book and provide for the chapel service by taking part of the time of the ethics subject. Great importance is attached here to having Christian teachers of history and especially Japanese history. I was told in Korea that the

authorities required or would require that history should be taught by Japanese teachers. Any one familiar with educational conditions in our southern states will understand the naturalness and reasonableness of this requirement. It makes it all the more necessary, however, that the subject should be taught by Christians.

Your securing for your schools an adequate supply of sincerely Christian Japanese teachers is certainly one of your great needs. As far as the financial difficulty is concerned. I shall urge the Board to do everything in its power to help you. An equal difficulty, however, is I presume the inadequate supply of satisfactory teachers, and I have wondered whether both on this account and also for the other help that he might render it might not be well for you to have Dr. Ibuka come over for a conference with your Executive Committee or with the Educational Senate. The Meiji Gakuin might very well make the training of Japanese Christian teachers for your needs in Korea one of its important objectives for the next few years and very possibly Dr. Ibuka could be of service to you in further conferences with Mr. Komatsu and Mr. Usami, both of whom he knows well. I believe for a time after his return from America, Mr. Komatsu taught in the Meiji Gakuin, and I think I was told that Dr. Ibuka officiated at his marriage. It would be worth your while also to advise with some of the best Japanese Christian leaders regarding the possibility of encouraging closer relations between the Korean and Japanese Christians in Tokyo and certainly ways should be found of establishing more sympathetic relations between the Korean and Japanese students in the Tokyo schools.

If there are any other members of the mission beside Dr. Underwood and Mr. McGune, who, in the judgment of the Executive Committee, might wisely come over to Tokyo to the language school for the study of Japanese I think that special financial provision should be made in some way to cover the necessary expense.

We expect to sail for home on the "Sado Maru" on Thursday, landing at Seattle. We shall be back with a keener appreciation of the difficulty of the problems which you are facing in Korea and yet with new encouragement. If you will read back over the reports of the government on reforms and progress in Korea for a number of years and will contrast the references in them to Christianity and Christian mission with the conditions that prevail at the present time, I think you will find some things that justify encouragement. But far beyond such things and all of which one naturally thinks in the work itself, there is the abiding ground for encouragement that we ~~will~~ have in God and the knowledge that we have that we are seeking to do His will and to promote the true well-being of all those for whom and among whom we work. Sometime, near, or far, that will be done and the Kingdom in which there is only well-being, come. I enclose several extra copies of this letter in case you may wish to send them to other members of the committee.

With kind regards,

Very faithfully yours,

(Signed) Robert E. Spear.

Tokyo, November 1, 1925.

The Rev. Charles E. Sharp,
Pyeng Yang,
Chosen.

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assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (5) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday Schools and training schools for workers and preachers. (5) I brought up the question of Mr. McCune and stated the readiness of the mission to transfer him and his readiness to go to some other place than Syen Chun if that was wise. Mr. Komatsu spoke with great kindness of Mr. McCune and said if there was to be a transfer he could wish it might be to Japan itself but that they had nothing to suggest but were only eager that the missionaries should understand and approve what was good in Japanese character. I would add that from Syen Chun north for some distance Mr. McCune rode with us on the train and Mr. Day and I urged him to come to Japan this winter and spend some months here in learning the language and offered to see that the necessary expense was provided. I believe it would be a fine thing if Mr. McCune were to come over here in January and stay for six months or more acquiring Japanese. He was disposed to accept this suggestion and I hope the Executive Committee will approve of it and advise it. It would give Mr. McCune an influence with the Japanese and a place in their feeling which would be worth everything. (6) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready but that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

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Your securing for your schools an adequate supply of sincerely Christian Japanese teachers is certainly one of your great needs. As far as the financial difficulty is concerned. I shall urge the Board to do everything in its power to help you. An equal difficulty, however, is I presume the inadequate supply of satisfactory teachers, and I have wondered whether both on this account and also for the other help that he might render it might not be well for you to have Dr. Ibuka come over for a conference with your Executive Committee or with the Educational Senate. The Meiji Gakuin might very well make the training of Japanese Christian teachers for your needs in Korea one of its important objectives for the next few years and very possibly Dr. Ibuka could be of service to you in further conferences with Mr. Komatsu and Mr. Usami, both of whom he knows well. I believe for a time after his return from America, Mr. Komatsu taught in the Meiji Gakuin, and I think I was told that Dr. Ibuka officiated at his marriage. It would be worth your while also to advise with some of the best Japanese Christian leaders regarding the possibility of encouraging closer relations between the Korean and Japanese Christians in Tokyo and certainly ways should be found of establishing more sympathetic relations between the Korean and Japanese students in the Tokyo schools.

If there are any other members of the mission beside Dr. Underwood and Mr. McCune, who, in the judgment of the Executive Committee, might wisely come over to Tokyo to the language school for the study of Japanese I think that special financial provision should be made in some way to cover the necessary expense.

We expect to sail for home on the "Sado Maru" on Thursday, landing at Seattle. We shall be back with a keener appreciation of the difficulty of the problems which you are facing in Korea and yet with new encouragement. If one will read back over the reports of the government on reforms and progress in Korea for a number of years and will contrast the references in them to Christianity and Christian mission with the conditions that prevail at the present time, I think he will find somethings that justify encouragement. But far beyond such things and all of which one naturally thinks in the work itself, there is the abiding ground for encouragement that we ~~will~~ have in God and the knowledge that we have that we are seeking to do His will and to promote the true well-being of all those for whom and among whom we work. Sometime, near, or far, that will be done and the Kingdom in which there is only well-being, come. I enclose several extra copies of this letter in case you may wish to send them to other members of the committee.

With kind regards,

Very faithfully yours,

(signed) Robert E. Spear.

PRESIDENT
BISHOP LUTHER B. WILSON
CORRESPONDING SECRETARIES
S. EARL TAYLOR
WILLIAM F. OLDHAM
FRANK MASON NORTH

Board of Foreign Missions
Of the METHODIST EPISCOPAL CHURCH
150 Fifth Avenue
NEW YORK CITY

TREASURER
GEORGE M. FOWLES
RECORDING SECRETARY
STEPHEN O. BENTON
GENERAL CORRESPONDING
SECRETARY EMERITUS
ADNA B. LEONARD

CABLE ADDRESS: MISSIONS PHONE 7790 CHELSEA

RECEIVED
NOV 9 1915

Mr. Speer

November
Eighth
1915.

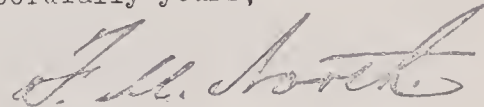
Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

For your information I beg to
enclose copy of a communication which has come to me
from Dr. Underwood.

I am enclosing also copy of the
Minutes of the meeting of the Joint Committee on
Chosen Christian College held September 28th. Action
upon the provisional Constitution is postponed pending
your report from the field.

Cordially yours,



Enclosures.
FIN:T

M I N U T E S

The Joint Committee on Chosen Christian College met in the Board Room of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, at 3 p.m. September 28th, 1915.

Present: Frank Mason North, Chairman, Arthur J. Brown, W. W. Pinson, representing Ed. F. Cook, and S. Earl Taylor.

Agreed that the Chairman should make memorandum of the action of the Committee.

The documents presented by Dr. H. G. Underwood, giving the Constitution of the Zaidan in Korea, were in hand. The Committee's relation to the provisional Constitution was studied and on motion it was voted:

That the Chairman and Dr. A. J. Brown be requested to redraft the preliminary Constitution so as to incorporate the Zaidan and to report the same to the Boards for their ratification. Certain suggestions to be incorporated were made:

1. Article XII - after "institution" - page 3, insert the words "and confirming the acts of the Zaidan Hojin".
2. The budget to be submitted to the Boards.


The question of the Regulations of the Government for the control of the Korean churches followed.

No action was taken.

It was voted: That if the draft be approved each Board be requested to elect its trustees as provided in the Constitution.

It was voted: That the Boards should be reminded of the amount required for the present year and the basis for next year.

On Motion meeting adjourned.


Secretary.

September 29, 1915

Rev. Dr. North,
Chairman of the Joint Committee
for Work in Korea,
c/o Methodist Board of Foreign Missions,
150 Fifth Avenue,
New York City

My dear Dr. North:

Dr. Speer has just been here and we have gone quite thoroughly into conditions and into affairs as they are here in connection with the College and I feel that it is due you that I should send you a note concerning the results as far as they appear to me. Dr. Speer will be home in a little while and will report, of course, fully as to his own impression concerning the work here but the conferences that we have had from time to time with the Government officials here have tended rather to clear away mistakes and to make us understand the situation more thoroughly than we had at first and it is due you that you should have as full information as possible and so without waiting for Dr. Speer to arrive I am sending you a note.

In the first place, there have been two sets of Rules and Regulations that have been issued lately. The last set gave us considerable concern and were those in regard to the propagation of religion in the Far East and we read them at first they seemed to affect us very seriously indeed and we had considerable fears in regard to them. However, on going over them very carefully, our fears were somewhat removed when Judge Watanabe told us that the rules as issued here were identical with the rules that had been in force for Japanese who were working among Japanese in Korea for the past eight or nine years and the rules as passed at that time differed only from those in Japan in two particulars, Section 4 and Section 6. On inquiry for the reason for this difference it was discovered that the Government of Korea had provided that each church should have an official representative who should act, as it were, as a go-between between his church or society and the Government and such provision not having been made in Japan proper it became necessary that Articles 4 and 6 which solely concerned officials of this class, should be added to the rules as existing in Japan. We had a very pleasant talk with Mr. Usami in regard to the matter and it soon developed that these rules were not meant in any way to hinder the progress of Christianity but were simply the rules that came naturally from the efforts of the Japanese to have things done in accordance with the rules and customs of Japan proper.

The rules and regulations in regard to education seem to us to be much more strict and to concern us very much more. However, Dr. Brown's letter which was addressed to Mr. Komatsu seems to have created an impression that was not of the best. Mr. Komatsu in talking over the matter with me said that he was so sorry that Dr. Brown had entirely misunderstood his position. He did not in writing the letter, he said, intend for a moment to say that the Government of Korea has issued the law because foreign countries had issued similar laws but in talking over the matter he simply spoke of what foreign countries had done as possibly showing that Korea was not so far different from other lands. But the point at which they were aiming was simply and solely that there should be one uniform system of education for Korea, whether the schools were private or whether they were public and that as far as the existing actual curriculum of the school was concerned that it should be in harmony with those of other schools. That is to say that the curricula should be the same in all schools regardless of whether they were public or private and this being the requirement, this being, as they said, absolutely necessary for the school, religion could not be allowed to be incorporated as part of the curriculum. If you will read the law as it stands that no religion should be taught "in the curriculum". This is very plain indeed, and they lay great stress on the fact that those words were in, meaning that religion can be taught if it is outside of the curriculum. Now that clears away things in a very good way for us and we see that there is a method of getting to work.

In the course of a conversation the other day, when we were talking about whether this religious instruction could be given on the same property or in the same building while it was granted that it might be better if it were in a different building or on different grounds, it was also stated that they were not so particular as to where and when this religious instruction was given but the WAY in which it was given was the question that concerned them. If it was an "optional" it might be an extra study that was optional but could not be put in as part of the regular curriculum. In addition to this chapel exercises in connection with the school might be held but they must not be compulsory. They were very plain on this and very decided and at the present time I do not think that there can be any actual change made in the law. I have talked over the matter with a large number of the officials here and there seems to be a general willingness to interpret the law leniently although they are insisting that they do not want to repeat in Korea what has been done in Japan, where they have certain schools that are called regular schools such as "middle schools" and "common schools" and certain other schools that are called "school of a middle school grade" and "of a common school grade". They

say that it is anomaly to have a common school and alongside of it possibly a school that can only be called "A school of common school grade" and that this anomaly is not to be repeated here. There must be uniformity and this is what they are insisting upon. They avow themselves that they are not opposed to the teaching of religion because if they were opposed to the teaching of religion they would not allow the existence of Christian schools as carried on by Christian communities. The very fact that they are allowing churches to organize and carry on schools shows that they are not opposed to the teaching of religion. In addition to this our own charter for a college has been accepted as correct by the Government and in this it speaks of the Institution as a Christian Institution, all its officers must be Christian, the Board of Managers must be Christian and every teacher must be a member of an evangelical church. Under these circumstances I think we can rest assured that if we push on the work carefully there will be no difficulty about the Institution being an out and out Christian institution from beginning to end.

You will doubtless have heard that our Mission in Korea is not yet in harmony with the Joint Committee and its Board in regard to the matter of this college and the action that they took was asking our Board of Foreign Missions to provide for the carrying on of the college outside of the regular Mission enterprises.

Thanks to the kind assistance of Bishop Harris and Mr. F. Herron Smith of your Mission, we have been able to have the fullest and frankest understanding with the Japanese authorities here and up to the present time most cordial relations are existing. These have not been wanting those who have tried to use the issuance of these new laws as a means of stopping the college in its work. At the present time we are and have been working under the charter of the J. D. Wells' School, which has in its permit the right to carry on college work. This was because we were unable to conform entirely to the laws concerning charters, permits, etc., within the prescribed time and with the consent of the Government authorities we have been carrying on our college under the charter of our J. D. Wells' School. This is an old institution and would not necessarily come under the law and we were having our regular chapel exercises and Bible courses to such an extent that we supposed we would be considered one of the old institutions and in talking the matter over with Judge Watanabe he said he thought that the privileges existing in the permit that we have already, would be extended to the new charter when we changed over to our own charter for the Chosen Christian College. It was, therefore, quite a surprise for me when I learned that Messrs. Usami and Sekiya, who have been fully conversant with all that we are

doing, alleged that they considered that we were a conforming school. Our school is out and out Christian. It is an active force in city Christian evangelization. Its Bible teaching is carried on at the present time and its chapel exercises are held in the same building on the same grounds and if an institution of this kind is considered a conforming institution our fear concerning the new law have been largely groundless. Thus far the applicants for admission as students have been confined almost entirely to Christians, though we have had intimations that several non-Christians were desirous of entering as students. It is our expectation to so control the number of non-Christians that are admitted that the general spirit of the Institution shall be dominantly Christian to such an extent that it will almost insure that anybody who enters the institution as a student will before long be so moved by the spirit of the college that he too will be almost compelled to become a Christian. I think you will understand what I say here without any thought that this might be infringing upon freedom of conscience.

General progress is being made in regard to the registration of the Board of Managers. Judge Watanabe has taken considerable interest in the drawing up of our document of incorporation and the same has been presented to the department for their approval. Recently Mr. Sekiya said that there were several places that were not very felicitous but he would let us know what these were and they could be corrected, that on the whole it was very good. At the time in talking over it he referred to the fact that it was all right because it was almost an exact copy of the charter of the Meiji Gakuin of Tokyo. It is interesting to know that Judge Watanabe was one of the incorporators of the Meiji Gakuin and this would account naturally for the similarity between the two. It was a great thing for us when we were able to secure the services of Judge Watanabe as a member of our Board of Managers, not only because of the good services he could render but because of the confidence that the government of Chosen showed at once in what we were trying to do.

The matter of the purchase of the site is progressing slowly owing to the fact that there have not been wanting those who have been trying to hinder us in securing the same. The difficulties, however, have been gradually overcome and personally I have absolutely no doubt in regard to the final outcome, because of the cordiality that the Governor General himself has shown towards our institution and the promise that he made that we should have all the land that we wanted. The Governor General has told us that we shall have the land and step by step as others have hindered the negotiations or tried to hinder them His Excellency has helped us against the would-be hinderers. Having first suggested that we should have this piece of property when it met with our approval, having given his consent to the obtaining of the WHOLE, having added to this, on our request, permission

to purchase the surrounding treasury land, as much as we needed, I am convinced that although these negotiations take time the final outcome is assured.

Our student body remained, as we wanted it to remain, a little over sixty. They are progressing nicely in their studies, although we are somewhat short in our faculty this term. We have had to keep the numbers down smaller than we like because of cramped quarters but that will be no harm for the Institution at the present time. There are numbers who are waiting for an opportunity to get in. In regard to faculty, we are delighted to hear that the Methodist Episcopal Board is sending out Dr. Rufus, who will add great strength to our faculty. The absence, during this term, of Rev. M. H. Miller, of the Presbyterian (North) Board, leaves us somewhat short handed and had it not been that my son consented to postpone his return home for a year I do not know just what we should have done. The Methodist Church (South) has not yet been able to send us any one this term. We are asking if they will appoint Mr. Wasson, of Songdo, to this work. I am going down to their conference tomorrow to speak to them in regard to this and if a decision shall have been arrived at before this letter leaves I will send you a postscript as to the result of my interview.

As to what will be the attitude of the Presbyterian Mission (South) I do not well know. The action of the Presbyterian Mission (North) here was taken very largely because they believed that if they consented to the Mission, as a Mission, entering the Union Institution here the Presbyterian Mission (South) in Korea would throw in its efforts with this institution and if this should be done it would mean that the force would be too small for the carrying on also of work in Pyeng Yang. The suggestion of the Presbyterian Mission (South) was very largely that the Pyeng Yang Institution must be maintained and that it could only be maintained by its having no institution in Seoul. Therefore, there must be no institution in Seoul. The Australian Mission has, as you know, asserted that they expect to go in with the Institution in Pyeng Yang. The majority of the Canadian Mission have approved of the Institution in Seoul but thus far the only missions cooperating are the two Methodist Missions and the Presbyterian (North) Board. If the other Missions are going to unite it will help very materially indeed in the manning of the Institution if we can secure their assistance at as early a date as possible. We have able assistance given to us in teaching by native graduates of American and Japanese Institutions, who make extremely acceptable teachers to the Koreans. In addition to this, Dr. Ralph Mills, of the Severance Medical College, has general oversight of our department of biology and we have been fortunate in securing the services of Prof. Takai, of Tokyo, Japan, a graduate of the Imperial University, who has made a specialty of history and has been for a number of years teaching in Christian schools. We were very fortunate in securing this man, who has been very active in

Christian work in Japan proper and came to Korea with the missionary spirit. He has already won a place in the hearts of the students and his position, intellectual and social, with the authorities here is going to be of no little help to us in our work. At the present time, while the Institute is small, he is taking charge of two departments, that of history, which will in all probability be permanently under his care, and that of Japanese language and literature, for which position we hope to secure a specialist in the near future. We have also secured from Japan proper, as instructor in agriculture, a young graduate of the Imperial University of Sendai who will lay out and plan the agricultural work of the Institution. The work of preparing a topographic map of the land is going on slowly but it has been taken in hand by the surveying department of the college and we hope soon to have it in shape so as to send copies to you, as well as others. Even the matter of the development of buildings I think it would be wise for us to go a little slowly. My thought would be that we should put up something that would be suitable for the beginning of our Industrial Department, where carpentry and brick making would be taken in hand as well as agricultural work. It is absolutely essential that in an Institution in this land the industrial side should be made prominent and in doing this we are working in harmony with the Government-General. We have been fortunate in securing a tract of land on which is found excellent soil for clay for the making of bricks, as well as out-croppings of granite that bid fair to give us the stone that can be used in building. We have in mind, therefore, that the students should be trained to make the bricks, to cut the wood and form the door frames, etc., to cut the stone and trim it and that thus the main buildings of this Institution shall be to no small extent the product of the efforts of the students that are trained therein. This suggestion met with the hearty approval of the department here and if we can put up the Industrial building down near the field where is found the clay we can temporarily carry on our classes and house our students while at the same time the main buildings and class rooms are being prepared. But even this should hardly be done yet, at least, not until some general layout has been made of the property.

Agriculture will, of course, always have a great place in Korea and the Government is quite desirous that it shall have a prominent place in education in this land and it will be necessary that we have sufficient land on which to push forward this side of the work.

Trusting that the plan, as thus far outlined, will meet with your approval,

Yours most sincerely,

(Signed) H. G. Underwood

BM

Shanghai

Tuesday, Nov. 9.

Dear Robbie, -

Your letter from Shanghai came some days ago, & today yours from Nikko was received. I am glad that you got up there, & trust you found it restful. The foliage must be magnificent on the way up to Chuzenji this time of year. We think of you now as on the ocean & are wishing you a pleasant voyage.

I was much interested in your letter to Sharp & hope it may do some good. I agree heartily with your general position. I don't know how much you mean to press your ascription to Japan of unselfishness. It seems to me that their main motive is that

of patriotic policy. I am quite willing to believe that the emperor was actuated by kindly feelings towards the Koreans when he made his gift of seventeen million yen, but I think he was mainly influenced by patriotism. Japan is playing a desperate game in endeavoring to assimilate another nationality. Seldom if ever in the history of the world has it been done successfully, Poland being a classic example. The most tremendous efforts will be necessary, & I think Japan has shown in many ways a very commendable spirit. But things are not ideal. Japanese men marry many Korean women, but the reverse is difficult, if not impossible. At the industrial school there were signs that Japan wished the Koreans to do the lower grades of work, like our immigrants, while Japanese supplied the capital & reaped the main profits. I admit that the assimilation is the best thing under the

circumstances & should be supported loyally, but I hold that Japanese generosity is essentially politic rather than unselfish, & I cannot help regretting the Prussian-like spirit of Japanese rule that shows itself in education. When I reach Japan, I hope that Iwuka & others may help me to a better understanding of the national ideals. They are certainly different from ours, & impart a distinct flavor to their whole educational system which is quite unlike that of the Philippines. I wish the Chinese had better models at close range to copy. The new Japanese minister of education will not be able to go far unless he represents ~~new~~ social & political ideals that are shared by a considerable minority of the nation.

I went out with Wells & Luce for a visit to some village schools. It was an interesting experience. The teachers are doing very com-

mendable work under the circumstances, it seems to me, but they need a lot of help to get them out of their rote methods of teaching. Another great need is to create some informal agencies that will supply ideas & interests. Our formal education merely supplements & systematizes what we get from our rich surroundings, but for the poor Chinese village children the meager textbooks constitute about all they know. The situation demands the best brains instead of the sort that can be had for twenty dollars a year.

Jo went out with Mrs. Water on a wheelbarrow & is more in love with Weichien than any ^{other} station we have visited. We followed the same schedule at Nanchow & Hwaiyen as you did, except that we lost no valves, & reached here last Saturday.

With love from us all to Emma & all the Englewood friends, I am affectionately
Thomas.

H. G. UNDERWOOD,
Seoul, Korea.

RECEIVED
DEC 18 1915

Mr. Speer.

November 20th, 1915.

Rev. R. E. Speer, D.D.,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:-

I want to thank you for your kind letter of
November 2nd, dated from Nikko.

I am very much obliged to you for the copy of
the letter to the Executive Committee which you so kindly sent
to me and also for the information that your kind note contain-
ed. I don't know what Dr. McCune is thinking of doing but
certainly I feel with you that it would be a great help to the
work and a great help to them if they too would go to Japan
and study the language. I do not know how much I can get but
I was very much incouraged the other day when talking the matter
over with Mr. Arthur Hyde Lay, who is the English Consul General
to Korea, when he told me that our knowledge of Korean and of the
grammar and the Chinese characters ought to be of such value
that we could do very well indeed and gain quite a working know-
ledge of the language in three months. That was certainly
encouraging to say the least and when I get there I hope to be
able to get my entire time to this work. I am sorry to say that
Mrs. Underwood has not been as well latterly and she has said
that she will not be able to accompany me. I do not know whether
she will go or not but I shall endeavour certainly to be there
and do the best I can at getting some knowledge ~~of getting some~~
of the language of the people among whom we are working.

With kindest regards, Yours sincerely, *H. G. Underwood*
HGU-WT.

DEC 30 1915

Tokyo, Nov. 25th, 1915.

My Dear Robert:

You see I am talking you at your own sweet word. To this I will add that you have left behind you only memories that will long be cherished. That is the common feeling expressed to me by many. Mrs. Irvine asks me to tell you how sorry she was to have missed seeing you when you called just before leaving. She was out in the garden at the time. Her garden is her delight.

The enclosure I think needs no further explanation. As yet I have received no reply from Dr. Adams.

You know that Dr. Brown sent a copy of his letter to Mr. Komatsu, and requested his judgment regarding the matter. When Dr. Kunita's reply is type-written, I will send a copy to you personally. You may like to know exactly what he says. The letter I think is a very good one.

Affectionately yours, William Irvine

DEC 30 1915

Tokyo, November 22nd, 1915.

Dear Dr. Speer:

I enclose a copy of a letter which I have just written to Dr. Adams; and below I give the letter from him to which mine is a reply. A translation of the "order" to which he refers appears in my letter to him. I have thought that the correspondence may be of interest to you.

Sincerely yours,

William Imbrie

Taiku, Korea, 11/15/15.

My Dear Dr. Reischauer:-

I enclose you a copy of an order that has recently come down from the office of the Government General, as a general order, to the various Provincial Offices. While it does not specifically say so, it refers only to new schools established since the first of last April and not to schools having the privilege of the ten years of grace.

It seems to have been interpreted in two different ways. Some think that it goes beyond the original ordinance in strictness in that it forbids religious instruction even as an optional course outside of the school curriculum. Others consider it a distinct concession in that it permits the school buildings to be used for purposes of religious instruction separate from the regular school work, (interpreting this to mean for students outside the regular curriculum hours).

I wish that you would show this to Dr. Imbrie and Dr.

- 2 -

Ibuka, and ask their opinion on the subject, and what they would advise in view of their opinion. Let me have your ideas also.

Yours in the Service,

Jas. E. Adams

DEC 30 1915

Tokyo, November 22nd, 1915.

Dear Dr. Adams:

On receiving your letter of the 15th instant, Dr. Reischauer handed it to Dr. Ibuka who translated the Government Notice enclosed. Dr. Ibuka, Dr. Reischauer and I then talked the matter over, and unanimously concurred as to the reply to be sent to you. At the request of the others I write the letter.

1. Dr. Ibuka's translation of the Notice is as follows:

Notice regarding the teaching of the Bible in Private Schools:

From the Government order issued as No. 24 in the fourth year of Taisho, regarding the courses of study in Private Schools carrying on Common (Futsu), Technical (Jitsugyo) or Professional (Semmon) Education, it follows that it is not permitted to add the teaching of religion to the regular courses of study taught in such schools. Nor is it permitted to give instruction in religion under the name of optional studies added to the regular courses of study; or to hold religious services as a part of the school work. This is to be clearly understood.

On the other hand, there will be no objection to using the school buildings for religious purposes, provided it be done outside of the school work. In such cases however, care should be taken not to confuse this with the work of the school; and also not to constrain scholars to accept religious beliefs against their will.

This communication is sent by order of the authorities; and it is hoped that due attention will be given to the matter. Sept. 17th, 4th year of Taisho. Education. No. 1371

The Civil Governor.

2. Quoting from your letter to Dr. Reischauer:

It (the Notice) seems to have been interpreted in two different ways. Some think that it goes beyond the original ordinance in strictness, in that it forbids religious instruction even as an optional course outside of the school curriculum. Others consider it a distinct concession, in that it permits the school buildings to be used for the purposes of religious instruction separate from the regular school work; interpreting this to mean for students outside of the regular curriculum hours.

I wish that you would show this to Dr. Imbrie and Dr. Ibuka, and ask their opinion on the subject; and what they would advise in view of their opinion. Let me have your ideas also.

Interpretation of the Notice.

*² It seems to us beyond question that the spirit of the Notice is friendly. While the authorities adhere to their principle that education and religion should be kept separate, they propose an arrangement under which instruction in religion may be given to the scholars and religious services may be held in connection with the schools, though not within the schools as a part of the school work. ~ ~ ~

This is precisely what the authorities in Japan would not agree to when Instruction No. 12 was issued. Not only did they decline to permit the giving of instruction in religion or the holding of religious services within the schools; they also declined to interpret the language of the Instruction as permitting such an arrangement as is now proposed by the authorities in Korea. The utmost that they would say was that local authorities might, or might not, acquiesce in such an interpretation.

"Advice in view of" this interpretation.

1. What we desired was the full freedom accorded to Private Schools in America; and that still seems to us for obvious reasons highly desirable; but if such an arrangement had been offered to us as is now officially offered by the authorities in Korea, it is almost or quite certain that we should have accepted it. To this it may be added that there are special reasons why the missionaries in Korea should prove themselves ready to meet the authorities half way in any endeavor on their part to establish and maintain mutually cordial relations.

*³ 2. The purport of the Notice is sufficiently clear; and it would be a mistake for the Federal Council or any other organ-

ization to approach the authorities with a request for more explicit definition. The thing now to be done is for the schools without delay to accept the Notice as above interpreted, and to conform their work to its provisions. — — —

3. Two things require consideration: The daily routine and Commencement Days.

*⁴ (1) As to the daily routine. It seems quite clear that it would accord with the Notice to begin the day with Chapel exercises and instruction in the Bible; and then, after a recess, for the teachers and scholars to reassemble for school work.

The statement in the Notice that "care should be taken not to constrain the scholars to accept religious beliefs against their will" may be intended to imply that attendance at Bible classes and religious services should not be made compulsory. A clear statement made from time to time that such attendance is not compulsory, coupled with a cordial invitation to attend, would probably meet the requirement of the Notice and also secure the attendance of at least a majority of the scholars. A majority of the scholars in attendance would be much better than no scholars to attend.

(2) As to Commencement Days. In the Government schools in Japan the graduating exercises are very simple and in general as follows: The Head Master makes a brief report of the school for the year including its statistics. The Rescript on Education is read; the diplomas are delivered to the graduates, and the Head Master delivers a short address to them. Sometimes Kimi ga yo is sung. This could be done in Korea; and, after a re-

cess, followed by Commencement exercises which should include Christian services.

Other thoughts also come into my mind as I write. There can be no doubt that it is the purpose of the Government to raise Korea and the Koreans to a higher plane of civilization; and it is also equally clear that it holds it as essential to the well being of both Korea and Japan that the Koreans shall be assimilated to the Japanese. History shows that that is a process that can not be accomplished in a day. But it is the fixed purpose of Japan to succeed in the endeavor; and any efforts of the missionaries in Korea to bring about the end in view will be appreciated and recognized.

Already the missionaries in Korea have a wonderful story to tell; and the Christian world has listened to it with deep interest. But now the time has come when they must solve, or fail in solving, a problem of peculiar difficulty: The problem of the christianization of a people by foreigners coincident with the assimilation of that people to a nation superior in civilization. Manifest success in the solution of this problem will win for them a crown. In all this I am only repeating what has become a common place in conversation in Japan.

Sincerely yours,

William Imrie.

P.S. I have read what I have now written to Drs. Ibuka and Reischauer, and send it to you with their approval.

Meiji Gakuin,
Shirokane, Shiba, Tokyo.
President's Room.

Nov. 29, 1915.

Dr. Robert E. Speer,
Sec. of the Board of Foreign Missions
of the Presbyterian Church in the U.S.A.
156 Fifth Avenue, New York.

My dear Dr. Speer:

I can well imagine how glad you must have been to join your family at home after such an arduous trip in the Far East. I can also imagine the immense amount of correspondence that had awaited your return to New York. ^{Therefore} I hesitate a little to write to you. But permit me to tell you how deeply I, for one of many, appreciated your recent visit to Japan, and the opportunities you gave us in discussing fully and freely the matters of vital importance to us. I am perfectly sure that nothing short of such conferences with the men on the fields could have met the purpose. I hardly need say that we are greatly encouraged by your visit, and are firmly confident that the brighter days are in store for Meiji Gakuin as well as the whole Church of Christ in Japan.

Sometime ago Dr. Reichenow showed me

Meiji Gakuin,
Shirokane, Shiba, Tokyo.
President's Room.

a copy of your letter on the question of Christian Education in Chosen. Shortly afterwards a letter was received from Dr. Adams asking our judgment in regard to a new notice from the Civil Governor in connection with the religious instructions and meetings in Mission Schools. Dr. Imbrie has already sent you a copy of our reply to Dr. Adams.

I have also written my reply to Dr. Arthur J. Brown on the same question. As the question was touched upon in our conversation at the Fujimiken, and moreover as you are so deeply interested in the matter I thought you might like to know a little more fully how it strikes me. And I take the liberty of enclosing a copy of my reply.

The Coronation of the Emperor took place in the ancient capital amid the general rejoicing of the people. There are several things in connection with ^{the} grand occasion which impresses one as of significant importance but I can not dwell on them now.

With my best regards,
Yours Sincerely
Kajinosuke Ibuka.

(copy)

Tokyo, November 25th, 1915.

The Rev. Arthur J. Brown, D.D.
Chairman of the Committee of
Reference and Counsel.

25, Madison Ave., New York.

My dear Dr. Brown:

Some time ago your polite note of Sep. 10, 1915, with an enclosed copy of your very full letter to Mr. M. Komatsu, Director of the Bureau of Foreign Affairs of the Government General of Chosen came to hand in good order.

I have secured the articles by Mr. Komatsu on the subject of the Separation of Education and Religion that have appeared in the "Seoul Press"; and I have read them with care. But I have not seen his letter to you on the subject, and there may be some points made by him of which I am not aware. I should think however that the general tenor of his letter is sufficiently clear from the extracts contained in your reply.

I hardly need say that I fully realize the importance of the matter, and having gone through a somewhat similar experience ourselves I can deeply sympathize with our friends engaged in the work of Christian Education in Chosen.

Mr. Komatsu was of course mistaken in his statement that "with the exception of theological schools aiming at the study of religion, no school in the United States gives religious teaching". It is a perfect marvel to me how a man of his intelligence and a man who has received his education in an American college could make such a blunder. He must be well nigh blown to pieces under such a heavy fire from so many big educational guns!

But seriously, I believe the Japanese government is quite

right, in so far as the Government and public schools supported by taxes are concerned, in excluding from them altogether religious instructions and ceremonies. Should the government introduce Shinto or Buddhism into public schools, we Japanese Christians would not stand it for a moment. Nor should we expect to have the Christian religion introduced into the public schools. Such an attempt would create endless confusion. Therefore as far as the government and public schools are concerned the strictly neutral position taken by the government is both reasonable and in consonance with the national constitution which in no ambiguous terms guarantees the freedom of religious belief.

But with the private schools, whether supported by individuals or corporations, the case is quite different. Private institutions ought to have full right to give religious instruction and to hold religious meetings provided they meet all the requirements laid down by the government. As you well know, this has been our position in Meiji Gakuin; and in order to maintain the principle of religious liberty, we gave up important privileges. But by patiently laying the matter before the authorities we have succeeded in regaining one by one the lost privileges; so that finally the difference between the government Middle School and our Middle School Department is less than nominal. Even the names are almost identical. The one is Chugakko, and the other Chugaku-bu.

It was asserted at first that the new Educational ordinance in Chosen is essentially the same as the one that obtains in Japan proper. I knew that was not so. It is now admitted that there are some points of difference, but it is maintained that the

conditions in Chosen are different from those at home, and that it is only natural that there should be some points of divergence. Doubtless the conditions in Chosen are somewhat different from the conditions at home; no one will deny that; and the Government General has prima facie a good reason for adapting its educational policy to the existing conditions of the people.

You have no doubt heard of the notice recently issued by the Government General regarding the use of school buildings for religious purposes. It runs as follows:

Notice regarding the teaching of the Bible in Private Schools.

From the Government order issued as No. 24 in the fourth year of Taisho, regarding the courses of study in Private Schools carrying on Common (Futsu), Technical (Jitsugyo) or Professional (Semmon) Education, it follows that it is not permitted to add the teaching of religion to the regular courses of study taught in such schools. Nor is it permitted to give instruction in religion under the name of optional studies added to the regular courses of study; or to hold religious services as a part of the school work. This is to be clearly understood.

On the other hand, there will be no objection to using the school buildings for religious purposes, provided it be done outside of the school work. In such cases however, care should be taken not to confuse this with the work of the school; and also not to constrain scholars to accept religious beliefs against their will.

This communication is sent by order of the authorities; and it is hoped that due attention will be given to the matter.
Sept. 17th, 4th year of Taisho.

Education. No. 1371

The Civil Governor.

It seems to me perfectly clear that this is a concession on the part of the Government General. The authorities firmly adhere to their principle that education and religion should be kept separate, but they really go more than half way in proposing an arrangement under which religious instruction may be given to the scholars and religious services held in the school buildings, though not as a part of the school work.

Perhaps this is about as much as they can be expected to concede at present. I feel pretty sure that as both parties come to understand each other better the difficulties will gradually disappear and things will be in much better shape. During the next ten years some changes are bound to come. What the missionary brethren in Chosen need are faith, patience and tact. Let them not be weary in well doing. After all the obstacles and rebuffs that we have had to face here, is it not very significant that the Presidents of Meiji Gakuin, Doshisha and Rikkyo, and Mrs. Yajima so long the Principal of Joshi Gakuin should have been decorated by the Emperor on the day of his coronation? The omens are auspicious.

But apart from the particular question of religious instruction in private schools, I seriously question the advisability of maintaining such a large number of common or primary mission or church schools in Chosen. No doubt they have done and are doing a good work for the people. But in time they are bound to come into competition with the public common schools. That was precisely the case some twenty years ago in Japan. There used to be quite a large number of private common schools, but the government has adopted the policy of establishing public common schools throughout the country and nearly all private common schools have been supplanted by them. This has had nothing whatever to do with religious teachings, Christian or other.

I shall be much surprised if the Government General, as soon as it is possible, does not adopt the same policy there; and, when that time comes, it will be extremely difficult, not to say unwise, to attempt to compete with the public schools. It would be better to concentrate efforts upon schools of and above the Mid-

dle School grade.

The Government General is extremely jealous of any teachings or influences in common schools which to its mind are out of harmony with the principle and processes of assimilating the people. The whole problem of Christian education in Chosen should be studied in that light. I may say to you confidentially in this connection that judging from a conversation which I had with Count Terauchi last January, what he apprehends is not so much Christianity as an American influence exercised by the American missionaries over the Korean boys and girls. In fact he said in so many words that he "could not afford to have little American citizens made out of the Korean boys and girls". This fear or jealousy lies at the bottom of the present difficulties and is the key to their solution.

When I began to write my reply to you I had no idea of making it so long, but my pen has run on without my realizing it.

Trusting that these remarks may throw some light on your problem, I am,

Sincerely yours,

Kajinosuke Ibuka.

Toronto, Dec. 9th, 1915.

My Dear Robert:

Some days ago I sent you a copy of correspondence with Dr. Adams. I now enclose a copy of his reply and of my answer to his reply. It may happen that this answer will prove to be my last words on the scaffold. If so, it will have at least a pathetic interest.

This will reach you too late for Christmas; but there will be Christmas wishes for you and yours in my heart and the heart of "Aunt Elizabeth."

Affectionately yours,

William Leuba.

RECEIVED

MAR 10 1916
OFFICE OF CHAIRMAN

Mr. Speer.

Charles E. Sharp.

EXECUTIVE COMMITTEE

OF THE
KOREA MISSION

OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

FILING DEPT.

APR 7 1916

PYONG YANG, KOREA

SECRETARIES

Feb. 9, 1916

Mr. R. E. Speer, D. D.

156 Fifth Avenue,

New York.

My Dear Dr. Speer:--

Your letter of December 7th was received, also the Life of Dr. Trumbell you so kindly sent us. Mrs. Sharp and I are reading it now, and are enjoying it very much. His name has been a familiar one from boyhood, but I have known very little about him except the fact that he was the editor of the Sunday School Times. We thank you for this opportunity you have put in our way of learning more about him and his remarkable life.

Since receiving your letter written from Japan I have had in mind to write you regarding the way I view the situation here, and regarding the impressions you seem to have gained on your recent visit to the Orient. Your more recent letter and an article by you in the Sunday School Times, together with several statements attributed to you that I have come across in various papers and magazines have only confirmed me in the opinion that I should write you frankly regarding some things that are on my mind.

First, I will say that the more I read your letter of November 1st, and recall the statements that you made to us while here, the more strongly am I convinced that you have failed to understand the attitude of many of us missionaries toward the Japanese Government. Your statements and letters fail to touch the real "crux" of the situation here. You have not realized, or else have failed to deal with, the real difficulty that we have to face. What I mean by this will appear later.

Second, your statements regarding the attitude of the Japanese Government in Chosen toward the mission work here are surprising to most of us living in this land. Your various statements on this point may be summed up, I think, in the words from your article in the Sunday School Times as follows; "the Government on its side welcomes the spread of true religion.....We are coming away from Chosen with a full confidence in the good faith and high purposes of the forces that are working for the betterment of the land". Other quotations might be made but I think this is sufficient. Am I not correct in thinking that it is your conviction, and that you are stating publicly in America that the Japanese Government in Chosen is friendly and helpful to the work of Christian missions. If that is the correct understanding of your position, then a great many of us will have to take issue with you on your position. We believe that the facts will not sustain this view but the very opposite.

In the first place, from what we know of human nature, it is almost incredible that this should be true. It would be a unique

thing in the spread of Christianity were this to prove true. Japan is a heathen nation. Her history goes far back in the shadowy past. Her ideals and the whole life of the people are deeply rooted in the past. She has a strong government, and the Japanese are in many ways a strong people. Christianity has only scratched the surface. Her contact with modern civilization has changed the outward expression considerably, but has changed very little, as yet, the deep current of the national life. They are a strong, proud and ambitious people, and they have great confidence in their past present and future. Their ideals, many of them, are in direct opposition to those of Christianity. The late coronation exercises made clear the fact that the real Japan has changed very little. And many people here in the Orient, and it is not confined to mission circles, are expressing disappointment and regret that such is the case. But it is not at all surprising in the light of the past. It is incredible that a people of this kind should meekly surrender to the new and radical influences, and desert their past, and join hands with forces that are destructive and utterly subversive of their past ideals. People of this kind have not surrendered in the past to vital Christianity without a fierce struggle. I cannot believe that our struggle, so far as the government is concerned, is so nearly won. The victory is too easy to be worth much if such is the case. On the contrary I believe that the struggles of the church in the Roman Empire in the early centuries form the best parallel of what we may expect here. Then, it was the best and strongest Roman Emperors under whom the church suffered most; so to-day it is strong Japan and not the former weak and decrepit Korea who will prove our greatest obstacle. It is a note-worthy fact that Japan is the only first-class heathen power in the world to-day; and it is well-known that she has far-reaching ambitions to become the leader, if nothing more, of the Orient.

I am aware that much of the above sounds strange, but it is no stranger than what is actually taking place in the world to-day; in the light of the statements we were accustomed to hear, up to within the past two years, that the last great war had been fought, and that universal peace was knocking at our doors. The world has had a rude awakening from its dream. So will we if we assume that the natural antagonism of the human heart in Japan toward the Gospel has been overcome by the comparatively slight effort that has been put forth during the past sixty years.

I can heartily agree with much that you say about the material benefits that have accrued to the Korean people from annexation to the Japanese Empire. The Japanese have done a great deal in this land, and most of us are ready to give them all due credit for what they have done. The railroads, telegraph lines, telephones, wagon-roads, schools, sanitation, the efforts to purify and improve the courts of law, and the other improvements that Japan has introduced---of course they are a benefit to the Koreans and tend to their uplifting. The real improvements are also helpful to the work of Christian missions, just as in the early centuries, ~~Roman~~ Roman law and government and the Roman military roads were of great benefit to the early preachers of Christianity. But it is possible, now as well as then, for these to exist along with a bitter antagonism to the Gospel and its propagators.

As throwing light on the real attitude of the Administration towards Christian missions I would call your attention to the following facts, all having more or less bearing on the question.

First, the statement of so enlightened and liberal a Japanese statesman as Prince Ito, made some years ago to the English Lord Cecil, to the effect that the continued progress of the Christian church and the aims of the Japanese Government for Korea could not be made to harmonize.

Second, the so-called Conspiracy Case. It is very easy to brush this aside, but whatever there may have been in it, or not have been in it, ~~but~~ an unbiased and thorough examination of this affair in all its phases will throw a flood of light on the question of the real attitude of the Government towards Christianity.

Third, the new regulations providing for the separation of education and religion. The aim in this case is clear. Its object is to expel Christianity from the schools, even the mission schools. While their very natural jealousy at having the education of so many of its children and young people in the charge of citizens of a nation so radically different in every way as Japan and the United States are, will explain some things in these new ordinances it does not touch the article or articles which deal with the exclusion of the Bible and religious teaching from the mission schools.

Fourth, the new regulations governing religious propagation. I am aware that the Government states that these regulations are in no sense aimed at Christianity, and tries to explain away certain sections of them. But an unbiased reading of the text of the law cannot help but make one feel that they put a tremendous power in the hands of the Government if the time should come that it would wish to exercise authority in the internal workings of the church. They can be used as an effective weapon in the hands of the Government when it so desires. This is the impression that has been made on the minds of nearly all who read the law. The Koreans who read it, not in an English translation, but in the original have been deeply concerned. The authorities may not use the power to-day nor to-morrow, but the right to use it is there when they so desire. As for the explanations that are given, it is the text of the law that will decide its meaning when the test is made, and not explanations that were made at the time, and not incorporated in the text. Some of us have a very clear recollection of the pledges that the Government made some years since that the right of the Christian schools to teach the Bible would not be abridged. The further statement that these laws are much the same as those in force in Japan Proper for the past few years does not remove our apprehensions, but rather increases them. In the "Report of the Intercourse with Mr. Usami, Director of Internal Affairs and Director of Religion in Chosen", his statement that the "Constitution of Japan granted freedom of religious belief but it does not grant freedom regarding the propagation" sounds ominous to some of us out here who see how things are going.

Fifth, the almost universal belief among the Korean Christians that the Government is antagonistic to the Christian church as such. Where did they get this idea? They certainly did not get it from us. They have learned it in their daily contact with the officials of the Government, and they know better than any

foreigner can know, just what the attitude of the Government toward the Church is in this land.

Other things might be mentioned, but I think the above are sufficient to give the friends of Christian missions grave concern.

I am aware that there are other facts which seem to support the view that the authorities are friendly to the Christian Church and its work. But I am sure that another interpretation will fit all the facts much better.

First, there are the constantly repeated statements of the officials of all grades that they are friendly to the missionaries and their work.

Second, the respect and honor that are accorded to missionaries in various ways and at different times.

Third, the actual assistance that is sometimes rendered to the missions or missionaries, and their work.

How can these facts, and they are facts, be made to fit into the theory of a deep-seated antagonism to Christianity on the part of the Government?

In reply to this question I offer the following considerations as an explanation, and the true one, of the real situation.

First, I do not mean to say that the Government has adopted an open and declared policy of antagonizing Christianity. Many officials are unaware perhaps that such a policy exists. With some others it may be largely unconscious. I may compare it to a river running through a desert which flows beneath the surface a considerable part of the time and only appears on occasion. But it is there nevertheless and affects a large part of their conduct, especially the things that are done unconsciously.

Second, the Japanese are people of discernment, and recognize character and worth. They have a sincere regard for the characters of some of the missionaries, and many of them are sincerely grateful for the benefits which have come in a material way from the presence of the missionary body among them. (I am speaking of course of the non-Christian Japanese). The officials, many of them, are personally not unfriendly to many of the missionaries.

Third, a considerable per cent of the statements that the officials make about their feeling toward Christianity must be very greatly discounted. It is a notorious fact that the true feelings of an oriental and his expressed statements are frequently diametrically opposite. And quite frequently he does not expect to be believed, and is surprised if you do believe him. And he is quite hurt if you try to insist on his making his performances tally with his promises. He is a natural diplomat---of the old-fashioned kind. A definition of such that I heard many years ago is that he is a man who is able to conceal his feelings in seven different languages. The man who puts much dependence in words in this part of the world has some surprises ahead of him. I have learned this by sad experience not only with Japanese but also with Koreans. Much that is said about friendliness to Christianity is "words, idle words".

Fourth. Still another thing that helps us to understand another set of their friendly acts towards missionaries is that the government desires to use the missionary for its own purpose. The Japanese are extremely sensitive to criticism. They desire a good name among the civilized nations. More than that it has been neces-

sary ~~any~~ that she have such a good name in the civilized world. It means dollars and cents to her. No people are stronger believers in judicious advertising than they are. And the missionary who will sing the praises of Japan in season and out of season can have almost anything he wants (sometimes).

Furthermore, here in Korea the Government is not satisfied with neutrality on the part of the missionary, nor is it satisfied with the missionary who devotes himself to his religious duties, and simply as a part of such duties teaches the people under him that "the powers that be are ordained of God", and that being so, that they should "submit themselves to the powers that be". It wants something more than this. It wants the missionary to become an agent of the government. The government does not ~~distinguish~~ ^{enough} that distinction between a man's duty to the State and his duty to the Church that we westerners do.. This will explain a considerable part of the criticism of the missionaries in Chosen by the officials. Japan started in on her career in Chosen with the asset of the goodwill of almost the entire mission body of the country. But we have refused to be drawn into her controversy with the Koreans. We are not here as political agents. We are not here to help forward the ambitious plans of the Japanese Government nor any other government. We will not be the tools either of the Koreans or of the Japanese. We have tried to maintain our neutrality, and I think, as a body, that we have succeeded fairly well. In the Providence of God, Japan has been put in charge of ~~Korea~~ Korea, and so far as teaching men to be loyal first to God and second to ~~her~~ ^{their emperor}, will help the government we will continue to assist them. If Japan will do the right thing in this country, she does not need out "boosting" and if she does not do the right thing by the Koreans we will not become her apologists before the world.

Fifth; another explanation of a part of the Government's apparent friendliness to Christianity is that they hope to take it, and having modified it to suit their purpose, to use it as a mere servant of the State. And the change which they propose is such, that if it is made, ~~it~~ will rob Christianity of its power. They would like to combine it with some of their own religious ideas. I quote below from an editorial in the Japan Chronicle of recent date some statements bearing on this point. As you may know, the editor of the Chronicle is an out-spoken opponent of missions and of Christianity. At the same time, he has an extensive and accurate knowledge of things Japanese. This gives added weight to his words in this connection. The subject of the editorial is "A Novel View of Shinto", and in it he criticizes some statements made by a Mr. Kato, a Japanese Christian, and incidentally, some statements made by Dr. Ebina, another Japanese Christian. The quotation is as follows:

"Mr. Kato goes on to declare that 'even Christianity is not its enemy, so long as the latter (by which apparently he means Christianity) does not slight the reverence of the Ancestor of the nation.' To explain this reference we quote from Mr. Kato on the same page: 'This Sun-Goddess, now worshipped at the Shrine of Ise, is the center of the Shinto system and the chief object of worship, both as the life-giving principle of the world, the source of light and happiness, and as the divine Ancestor of the Imperial Fam-

ily, which is the Grand Patriarchal Family of the whole nation.'

Yet the lecturer before the Japan Society, himself a Christian, sees no reason for any hostility between the two creeds. We are afraid that Mr. Kato, though he edits a Christian periodical, does not know the first of the Ten Commandments. Apparently he holds the same opinion as the Rev. Dr. Ebina, who says that, 'though the encouragement of ancestor-worship cannot be regarded as part of the essential teaching of Christianity, it is not opposed to the doctrine that, when the Japanese Empire was founded, its early rulers were in communication with the Great Spirit that rules the Universe.'

Is Japanese Christianity to develop into a sort of 'Two-fold Shinto'? However, this is a question to be settled between the Japanese adherents of the two cults."

As a further straw showing which way the wind is blowing, the liberal Japanese Congregational Church at work in Korea has been called the "Government Church". It is believed by some, though we have no direct proof of it, that it has, not only the moral, but also some financial support from the Government. The reason is apparent. It has surrendered its distinctive Christian principles where they are in conflict with the plans of the Government, and has become simply a tool of the state. It was not in this way that the early church conquered in the first three Christian centuries, nor will the Christian Church ever conquer in Japan by following that method. Whether the other branches of the Christian Church in Japan will pursue that method remains to be seen. I have the confidence to believe that some of them will not; and I am also confident that the Presbyterian Church in America, whose agents we are, will not stand for that sort of thing.

We had a little experience last year which cast some light on this matter. The Government prepared a set of text-books on ethics for use in the public schools, and tried to get the Christian schools to use them as well. The books taught ancestral worship as plainly as words could teach it, not merely incidentally, but it was one of the main teachings of the set of books. Mr. Seikiya resented very much our not wishing to use the books in our Christian schools, claiming that the teaching of the books was entirely consistent with the teachings of Christianity.

The supreme difficulty is not merely that we are foreigners laboring among a people whom Japan is endeavoring to assimilate and change into an integral part of the Japanese nation. Were that the case, by forbearance and patience on both sides, we could ultimately arrive at a solution of our difficulties. The great problem is that there is a radical antagonism between the doctrines of Christianity and the ideas which the Government considers essential to the Empire's continued existence and growth. The doctrine "Render unto Caesar the things that are Caesar's and unto God the things that are God's" the Government will not stand for. If we will agree, virtually, to combine God and Caesar into one, and label that one "Emperor" or "Government" we shall get along in peace with them, otherwise not. The Government's opposition will not be outspoken and direct. She does not dare to

take this open attitude when so much depends upon her keeping on good terms with England and America. But if the day should ever come when she does not need so much the sympathy of those two countries, but having formed alliances with other countries, is able to stand independent of them, some things will become plain which are now very obscure. And judging from the articles that are continually coming out in the Japanese papers, that is not by any means a remote possibility in the not-distant future.

As showing the present status of the school question I am sending you herewith a translation of some government papers that are highly illuminating. They are as follows: They were sent to Dr. Brown some weeks ago, but possibly you may not have seen them yet. ~~They~~

1. An Order by the Civil Governor.
2. An Inquiry directed to the Civil Governor by the Chief of Police Affairs Department regarding the carrying out of some of the details of the Order.
3. An Answer to the above Inquiry by the Director of Home Affairs Department.
4. An Addenda attached to the Order in the Provincial Governor's Office in North Pyeng Yang Province.

You will notice that they deal with the matter of giving religious instruction in schools. Up to this time this is the Government's final word as to the meaning of the law, and as to how they expect to enforce it. The statements are plain and unambiguous, and agree perfectly with the acts of the Government officials throughout the country since the new law went into effect. Please note also the date of the Order by the Civil Governor, which is, I believe, the very day you were in Seoul and had your interview with them. In the light of these papers, and the actions of the Government before and since, I am compelled to think that your interpretation of the Government's position with regard to our schools is not the correct one.

There are other things that might be said, but think enough has been said to let you know how some of us out here view the situation. At the same time, we are not discouraged. The Lord God Omnipotent reigneth. We have seen dark days before, and have been led through them, and I am confident that He will lead us through these difficulties, the gravest that we have ever faced in this land, and which may have a direct bearing on the whole future of the Church's missionary work in the Orient. I have criticized your position, as I understand it, very frankly, and am sure you will not misunderstand my motive. I have done so the more freely, because I have reason to ^{believe} ~~know~~ that the Government has gotten the impression from your visit here that we, both the Board at home and the missionaries here, are divided in our counsels, and they evidently expect that you will support them in their plans.

With the ~~xxx~~ hope and prayer that the Master will guide us all into the Truth,

I remain, Very Truly Yours,

Charles E. Sharp.

P.S. I am sending a copy of this to Mr. Brown, as it contains much that I have been planning to send him for some time past. C.E.S.

The Chosen Christian College Zaidan Hojin.

Act of Endowment.

Article I This Hojin (legal person) shall be styled the Chosen Christian College Zaidan Hojin.

Article II The object of this Hojin is the establishment and maintenance of the Chosen Christian College for the carrying on of higher education upon Christian principles in accordance with the conditions set forth in the following Articles.

Article III The Chosen Christian College established and maintained by this Hojin shall always be a Christian institution founded on the Word of God contained in the Old and New Testaments and its standard of doctrine shall be the Twelve Articles of the Apostles' creed.

Article IV The office of this Hojin is located at No. 34, Onaricho, Seoul, Chosen.

Article V The property of this Hojin is of five classes as follows:

- 1 The appropriation of 104,000 Yen by the Presbyterian Church, U. S. A., part of which is to be used for the purchase of the College site at Chang Hai, so graciously permitted by His Excellency, the Governor General of Chosen.
- 2 A similar amount promised jointly by the Boards of Foreign Missions of the Methodist Episcopal Church of America and Methodist Episcopal Church (South).
- 3 Annual grants of 4,000 Yen each from the Presbyterian Church, U.S.A., the Methodist Episcopal Church and the Methodist Episcopal Church (South).
- 4 Annual grants of somewhat lesser amounts from other Churches hereafter to co-operate in this institution.
- 5 Land, Buildings, and other kinds of property which may be given to the institution in accordance with this Act of Endowment.

Article VI The number of managers shall be not less than nine and not more than eighteen. They with all the officers of the institution and the teachers of the College shall be Christians who subscribed to Article III.

Article VII I Full co-operation
Each Board entering into full co-operation shall provide one (1) property or funds to a minimum value of 40,000 gold (2) a minimum of two Missionary teachers who may become members of the faculty upon appointment by the Board of Managers (3) an annual appropriation toward current expenses of not less than \$2,000. gold.

Each fully co-operating Mission shall appoint three representatives on the Board of Managers.

- 2 Partial co-operation

Any Board which cannot meet all of the conditions for full co-operation may provide \$20,000. gold in money or accepted, one Missionary teacher and \$1,000. gold annual appropriation toward current expenses.

It may appoint two representatives on the Board of Managers.

3 Minimum Co-operation

Any Board which does not desire to come under the head of "Full Co-operation" or "Partial Co-operation" as outlined above may provide one missionary teacher and \$500 gold annual appropriation toward current expenses.

It may appoint one representative on the Board of Managers.

4 The first Managers after the recognition of this Act of Endowment (by the Government-General of Chosen) shall be the following persons:

A. L. Becker	W. A. Noble
B. W. Billings	A. M. Sharrocks
W. G. Cram	H. G. Underwood
R. A. Hardie	A. W. Wasson
E. H. Miller	N. Watanabe

Article VIII

The term of office of a Manager shall be three years, and one - third of the Managers shall be elected every year as per above Article.

Article IX

When through death, resignation or any other cause, vacancy occurs among the Managers, the vacancy shall be filled in accordance with the Article VII, but the Managers so elected shall be elected to serve only the unexpired term of his predecessor.

Article X

A two-thirds vote of all Managers shall be necessary to enable this Hojin to sell, transfer, mortgage, or take any other measure affecting its title to the whole or a part of the real estate belonging to it; and this provision apply in the case of valuable personal property also.

Article XI

Excepting in the case of funds to be expended within a month, gifts of funds received by the Hojin shall be deposited in some safe bank or invested in trust-worthy bonds; and the interest so derived shall be added to the principal without any delay beyond that occasioned by the regulation of the bank or the term of the bonds.

Article XII

The Board of Managers shall have a President, Secretaries, and a Treasurer. These officers need not themselves be Members of the Board of Managers.

The President of the College shall be ex officio the President of the Board of Trustees. In view of the fact that the co-operating Trustees in America provide most of the funds for this institution, with them shall rest the power of ratifying or vetoing the electing of the President of the institution. In case the veto power is exercised it shall devolve upon this Board of Managers to hold a new election and choose some one whom the co-operating Trustees in America shall approve.

The President shall preside at the meetings of the Board and shall represent the Board.

The Secretaries shall attend to the ordinary business of the Board; keep the minutes of the Board and also any other records and shall prepare reports for representation to the Board.

The Treasurer shall receive, disburse, and keep account of funds; and shall prepare financial reports.

Article XII Board of Managers shall hold at least one stated meeting during every year. When the time and place of meeting have not been determined by the Board itself, they shall be determined by the President in the consultation with the Secretaries.

Notice of the ~~the~~ time and place of stated meeting shall be given five days before the day of meeting.

At stated meetings of the Board of Managers a majority of the members shall form a quorum; and a majority of those present shall decide questions.

Article XIV Special meetings of the Board of Managers shall be called at the request of three or more members

When a special meeting is called, notice shall be sent to the members five days before the day of meeting, and the business of the meeting shall be stated.

At special meetings of the Board, two-thirds of the members shall form a quorum; but a majority of those present shall decide questions.

Article XV It is the right and duty of the Board of Managers to manage the Chosen Christian College.

Article XVI Among the rights and duties of the Board of Managers in managing the Chosen Christian College are the following:

- 1 The appointment and removal of the President shall be in accordance with the stipulations of Article XII.
- 2 The appointment and removal of all other officers of this institution, excepting the Kanji and Proctor who shall be appointed and removed by the President himself with the approval of the Board. For the removal of any officers a two-thirds vote of the members present are necessary.
- 3 The fixing of the amount of the salaries of full professors.
- 4 Decision upon the budget and Treasurer's report; oversight of all the finances; and the preparation and preservation of annual reports. The superintendence of the Faculties of the several departments.

Article XVII This Hojin may be dissolved by a three-fourths vote of all the members at a meeting specially called for the purpose.

managers

Article XVIII If the Hojin be dissolved, the last Managers shall appoint legal successors (Zaidan no Kikoku Ken shan); such appointment to be made in accordance with Article III.

- 1 The Board of Managers may transfer the property to one

or more incorporated Christian Schools as described in Article III., which hold and manage the property for the carrying on of Christian education for young men and women.

- 2 In case there be no Hojin which meet the above condition, the Board of Managers shall sell the property, or make an estate of its value, and shall return the proceeds of the sale, or the property itself to the original donors, either bodies or individuals, or their successors, proportionately to the amount received from them.

**Article
XIX**

With the sanction of the proper authorities, this Act of Endowment, excepting Article II, III, XVII, and XIX, may be amended by a two-thirds vote of all the Managers at a meeting specially called for that purpose.

*Why sent to the
Executive Board*

has phasing

EXTRACTS FROM A LETTER FROM DR. O. R. AVISON OF SEOUL, CHOSEN,
TO DR. BROWN DATED MAY 9, 1916.

"The College is now a fact, the Government is favorable and not only so, but is expecting the Boards to go right on with it and any withdrawal because of the attitude of our Mission would rather stultify us and the Boards in the eyes of the Government.

"If there is to be a withdrawal it should manifestly be on new grounds - not expected when the decision to go on was arrived at. The attitude of the Presbyterian Missions was known and is not a new factor.

"One might more readily expect a withdrawal on the basis of new and unexpected conditions being imposed by the Government such as prohibition of religious teaching, etc., could it be shown that those conditions were new and unexpected.

"Referring to the present Government regulations concerning religious teaching I am informed that when Dr. Goucher was in Seoul, before the public promulgation of those regulations and when he interviewed the Government concerning the College, he was told that new regulations were to be promulgated and was asked whether the College would be carried on in accordance with them. He asked whether the new regulations would be different from those in force in Japan and on being told they would not be more stringent he said that in such case the Joint Committee would be willing to follow such regulations just as the educational institutions in Japan were conforming to the law there.

"I am also informed that Dr. Goucher was handed a draft of the regulations as they were to be proposed for his private information and that he made no objections to them at that time and has not done since.

"The officials therefore consider that the claim that the College was already projected under the old regulations and should therefore in equity be granted its charter on that basis and so be allowed the ten years of grace is not well made.

"They also say that they understood Dr. Speer to express himself as satisfied with the educational conditions when he was here last year. Dr. Speer will best know whether he did so or not. I was not present at any of the interviews and so do not know just what he said, but certainly the impression gained by many missionaries from the published reports of his interviews with officials was that he thought the Government was making rather liberal educational regulations. He himself, as I said, can best say just what he did think and just what he did say. I am only giving my understanding of the impression made on a good many minds.

"Dr. Goucher also can best testify as to the previous knowledge he had of the Government's proposed legislation. I am now only saying what Messrs. Komatsu, Usami and Sekiya said to me in two recent interviews.

"If their statement is correct then they cannot be blamed for having considered the College as coming without doubt under the new regulations as they would consider Dr. Goucher to be an authorized representative of the Joint Committee, although he and the rest of the Joint Committee may not feel that he was so authorized. This, however, will give you the viewpoint of the officials here and it will certainly be difficult to persuade them to regard the matter as not settled at that time and not a subject for discussion on the basis proposed by the Joint Committee.

*****"You speak of reports reaching you that the College is a "conforming institution". It will be a conforming institution if it secures the charter that is now open to it, in that it will conform to the requirements of the Government as expressed in that document. The important question is "What will it conform to?" Can it not conform to the provisions of the submitted charter and yet be faithful to the trust reposed in it by the Church at home to prepare Christian leaders, to evangelize all who come into contact with its agencies and to influence definitely for God all the parts of the country that are reached by its graduates.

"If the Joint Committee approves of this Act of Endowment and wishes us to go on with the College on that basis will you not cable us? I suggest the following message:

"Avison Seoul Proceed" and if that message comes I will understand that we are to go on with the purchase of the site after having received the official permit of the Government."

Frank Mason North

Board of Foreign Missions

Of the METHODIST EPISCOPAL CHURCH

150 Fifth Avenue
NEW YORK CITY

CABLE ADDRESS: MISSIONS PHONE 7790 CHELSEA

PRESIDENT
BISHOP LUTHER B. WILSON
CORRESPONDING SECRETARIES
S. EARL TAYLOR
WILLIAM F. OLDHAM
FRANK MASON NORTH

TREASURER
GEORGE M. FOWLES
RECORDING SECRETARY
STEPHEN O. BENTON
GENERAL CORRESPONDING
SECRETARY EMERITUS
ADNA S. LEONARD

RECEIVED

JUN 20 1918

Mr. Speer

June
Seventeen
Nineteen Sixteen

To the Members of the Joint Committee
on Christian Education in Korea:

My dear Brother:

I beg to report as follows concerning
the status of the Chosen Christian College matters:

First: Information received through
Dr. Underwood, Bishop Harris and missionaries now in this
country makes it perfectly clear that the Japanese author-
ities in Korea do not agree to the proposal of the Joint
Committee that the Chosen Christian College proceed under
the John D. Wells charter, with the privilege of the ten year
period. We decided to take no action until the facts at
this point were made clear. They seem now to be clear.

Second: The negotiations for the Act of
Endowment or Zaidan Hojin have proceeded, with the result
which is submitted in the enclosed copy of the Zaidan Hojin.
It is stated by Dr. Underwood that this has been agreed to
at every point excepting the second paragraph of Article VI,
which aims to secure in the Board of Managers representation
of Christian subjects of the Empire. The principle is agreed
to but the method here suggested has not been finally ac-
cepted. In other particulars the statement is approved and
the Government is ready to grant this Act of Endowment.

To your chairman it seems as though
in this Act of Endowment is secured not only what was available
under the John D. Wells charter but really a much stronger
recognition of the Christian character of the College. It ex-
cludes teaching of religion from the curriculum as submitted
by the government; It makes provision for a Department of
Religious Teaching and offers no restriction so far as I can
see in the matter of religious teaching or exercises, except-
ing in the technical point of not making the Bible a part of
the curriculum. Even here I am advised that the Bible can
be used in illustrative ways, as in the schools in Japan, in
the Department of Morals. In a word, so far as my own position
is concerned, which I think would be agreed to by our Board, the
present proposals clear the way for going forward with the
development of the institution so far as the protection of its
Christian character is concerned.

Third: In the matter of the standards of the institution there are some questions to be seriously considered. There seems to be a fixed limitation at the top, so to say.

The regulations in Korea do not provide for an institution of the grade desired or intended by the Boards and the Joint Committee. Practically, the limitation is fixed at four years succeeding the high school. The departments to be provided for under these regulations do not permit of the range of studies which those interested in higher education would wish to have introduced into the curriculum. It is stated that the authorities do not believe the Korean youth are ready for this higher work. On the other hand it would seem quite clear that the demand for such higher work, created by efficient development of the four years curriculum agreed to, would act as it has acted, we are advised, in Japan and urge new regulations which would admit of the work desired. The range admitted however is decidedly in advance of what could be developed under the John D. Wells Charter, if that were strictly interpreted - at least this is the information which reaches me. We therefore, if we proceed, must agree to the development of an institution with somewhat lower standards than we had expected but with opportunity for the highest type of work allowed under the regulations in Korea and the probability of elevation of the standards and enrichment of the curriculum as the work progresses.

Fourth: The statements received from the Treasurer and President, giving the financial conditions, indicate that the year of tentative work which was agreed to by the Joint Commission has resulted in a deficit, as might have been anticipated, but there is every indication of careful economies and the deficit, while alarming to the men on the field, ought not to be over serious for the Boards at home.

On April 21st, 1915, the Board of Managers adopted an annual budget amounting to approximately \$5000. The Treasurer's report covering the financial transactions for the year ending March 31st, 1916, is submitted and I enclose herewith a copy of the same. This will show that operating expenses have not exceeded that amount. It will show also that the contributions from the Boards, for support, have not met the requirement. There was no such definite undertaking on the part of the six Boards as warranted the assurance of a pro rata contribution. It would seem however that so far as may be possible it would be well for the Boards which are committed to the College and can now do so to send forward what is necessary to meet the obligation.

The Methodist Board has through its budget, contributed approximately \$1000. and will be asked at the earliest opportunity to make a special grant to duplicate that amount.

Will you, as representing your Board, kindly advise me as to your Board's attitude on this requirement for the year closing March 31st last?

The actual funds have been provided by a draft upon the capital amount in the hands of Dr. Underwood.

Fifth: The legal status of the College will be determined upon the signing of the three documents required under the Japanese statutes: (1) The Zaidan Hojin, which is in your hands; (2) A special Charter for Property; (3) A Charter or agreement covering the curriculum.

These three documents it was thought would have been ready for signature by the contracting parties on April 1st, and there was much disappointment that the Joint Committee found it necessary to indicate its hesitancy as to proceeding. If the way is now clear there is no doubt that even in the absence of Dr. Underwood, the Acting President, these papers can be signed and the final legal status of the institution established. Would it not be well to proceed to this point as soon as possible?

To this end therefore, as Chairman of the Committee, permit me to ask as prompt response as possible to the following:

- 1st: Under the conditions as now indicated, will your Board stand for the cooperation in the development of the institution, and, as representing it, will you authorize your Chairman to communicate to the field the consent of the Joint Committee to the acceptance of the Zaidan Hojin as proposed?
- 2nd: May we depend upon your Board for a contribution toward the obligations of the first tentative year as stated herewith, and to what amount?
- 3rd: Shall the Board of Managers be authorized to proceed with a program for the second year, with the understanding that it be held to approximately the present economical basis pending the further decisions.
- 4th: Will you be in New York in attendance upon the meetings of the Committee of Reference and Counsel or for any other purpose so that a meeting of the Joint Committee may be had at an early date? Kindly state the possibilities in this particular.

May I report that two weeks ago I called upon Dr. Underwood in Pittsfield, where he now is seeking recovery from a serious illness. I was glad to find him improving, though his health has been much impaired. I assume that nothing would urge him forward to health more definitely than a definite decision on the matters with which this communication is concerned.

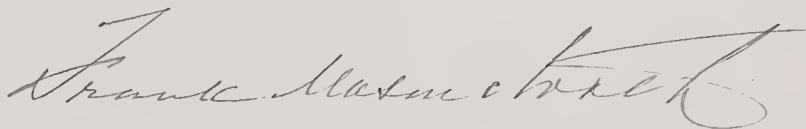
May I conclude with one added word concerning the position of our own Board in the matter of the College? We

believe in it; we are glad of the cooperation which promotes it; we think that the conditions, while not ideal, are sufficiently liberal to warrant our appeal for funds to promote it; we strongly urge that the opportunity for the definite co-operation toward the development of this union institution in the strategic center, in which Seoul undoubtedly is, may not be lost. Rather, it is our conviction that if possible the Boards here should come into closer fellowship of purpose and of practise in promoting the College. And we believe that the conditions on the field, both in the missionary co-operation and the relations to the government, will yield more and more to the firm purpose of the Boards to found in Korea a Christian institution of learning which shall stand not for a decade but for a century.

Hoping for an early reply, I am

Cordially yours,

Enclosure.
FMN:K

A handwritten signature in cursive script, reading "Frank Mason Clark". The signature is written in dark ink and is positioned below the typed name "Frank Mason Clark".

ACT OF ENDOWMENT

C H O S E N C H R I S T I A N C O L L E G E .

(Zaidan Hojin of Semmon Gakko)

- Art. I. This Hojin shall be styled the Chosen Christian Union Zaidan Hojin of the Chosen Christian College.
- Art. II. The object of this Hojin shall be to establish and maintain this College in accordance with Christian principles. This College shall carry on special education following the Educational Ordinance of the Government General of Chosen.
- Art. III. The office of this Hojin is located at No. 54, Onaricho, Seoul, Chosen.
- Art. IV. The property of this Hojin is of three classes as follows:
1. The appropriation of 104,000 Gold Yen by the Board of Foreign Missions of the Presbyterian Church, U. S. A., part of which is to be used for the purchase of the College site at Chang Mai, so graciously permitted by His Excellency, the Governor General of Chosen.
 2. An appropriation of 104,000 Gold Yen by the Board of Foreign Missions of the Methodist Episcopal Church of America for building and equipment.
 3. Annual grants of 4,000 Gold Yen each from the Boards of Foreign Missions of the Presbyterian Church, U.S.A., and the Methodist Episcopal Church, and of 1,000 Gold Yen from the Methodist Episcopal Church South, U.S.A.
- Art. V. This Hojin shall have the right to receive land, buildings and other kinds of property which may be given to the institution and to receive annual grants of larger or lesser amounts from other bodies or individuals hereafter to cooperate in accordance with this act of endowment.
- Art. VI. All the managers of this Hojin must have their residence within the bounds of the Empire of Japan. The Managers, officers, members of the Faculties and all the instructors must be believers in and followers of the doctrines contained in the Christian Bible.
- In addition to the members of the Board referred to above the Board itself shall co-opt a sufficient number of Christian Japanese subjects to make their number not less than one-third of the number of the regular members. These co-opted members shall have equal rights with the regular members.

Art. VII. These Managers shall be chosen under the following rules:

1. Full co-operation.

Each Board entering into full co-operation shall provide one (1) property or funds to a minimum value of 80,000 Yen Gold (2) a minimum of two Missionary teachers (3) and annual appropriation toward current expenses of not less than 4,000 Gold Yen.

The Missions of each fully co-operating Board shall appoint four representatives on the Board of Managers.

2. Partial co-operation.

Any Board which cannot meet all the conditions for full co-operation may provide (1) 40,000 Gold Yen in money, and (2) one Missionary teacher, and (3) 2,000 Gold Yen annual appropriation toward current expenses.

Its Mission may appoint two representatives on the Board of Managers.

3. Minimum co-operation.

Any Board which does not desire to come under the head of "Full Co-operation" or "Partial Co-operation" as outlined above may provide (1) one Missionary teacher, and (2) 1,000 Gold Yen annual appropriation toward current expenses.

Its Mission may appoint one representative on the Board of Managers.

Art. VIII. The regular term of office of a Manager, with the exception of the President, shall be three years, but the term of office of Managers at the time of the establishment of this Hojin shall not be subject to this rule, but one third shall serve one year, one third two years and one third three years.

At the expiration of term of office of a Manager chosen by a Mission, that Mission shall choose his successor and in case the term of office of a Manager appointed by the Board of Managers expires, the Board shall appoint his successor.

Art. IX. When through death, resignation or any other cause, a vacancy occurs among the Managers, the vacancy shall be filled in accordance with the same provisions as for the selection of the successor of expired terms as outlined in Art. VIII, but the Manager so elected shall be elected to serve only the unexpired term of his predecessor.

Art. X. After the establishment of this legal person if in accordance with Art. VI there be others who desire to co-operate then the number of Managers must be increased in accordance with Art. VIII and these shall be chosen under the provisions for Art. IX.

Art. XI. A two-thirds vote of all Managers shall be necessary to enable this Hojin to sell, transfer, mortgage, or take any other measure affecting its title to the whole or a part of the real estate belonging to it; and this provision shall

apply in the case of valuable personal property also.

Art. XII. Excepting in the case of funds to be expended within a month, gifts of funds received by the Hojin shall be deposited in some safe bank or invested in trustworthy bonds; and the interest so derived shall be added to the principal without any delay beyond that occasioned by the regulation of the bank or the term of the bonds.

Art. XIII. The Board of Managers shall have a President, a Vice-President, one or more Secretaries and a Treasurer. (The Secretaries and Treasurer need not be members of the Board of Managers.)

The President of the College shall be ex-officio the President of the Board of Managers.

The President shall preside at the meetings of the Board and shall represent the Board.

The Vice-President appointed by the Board shall take the place of the President whenever the latter is absent, and perform such other duties as shall be assigned by the Board.

The Secretaries appointed by the Board shall attend to the ordinary business of the Board; keep the minutes of the Board and also any other records and shall prepare reports for presentation to the Board.

The Treasurer elected by the Board shall receive, disburse and keep account of funds; and shall prepare financial reports.

Art. XIV. The Board of Managers shall hold at least one stated meeting during every year. When the time and place of meeting have not been determined by the Board itself, they shall be determined by the President in the consultation with the Secretaries.

Notice of the time and place of stated meetings shall be given five days before the day of meeting.

At stated meetings of the Board of Managers a majority of the members shall form a quorum; and a majority of those present shall decide questions.

Art. XV. Special meetings of the Board of Managers shall be called at the request of three or more members.

When a special meeting is called, notice shall be sent to the members five days before the day of meeting, and the business of the meeting shall be stated.

At special meetings of the Board, two-thirds of the members shall form a quorum; but a majority of those present shall decide questions.

Art. XVI. It is the right and duty of the Board of Managers to manage the Chosen Christian College.

Among the rights and duties of the Board of Managers in managing the Chosen Christian College are the following:

1. The appointment and removal of the President of the College, the Professors and Associate Professors.
2. The appointment and removal of all the officers excepting Registrar and Proctor who, with minor teachers, are appointed by the President, but any such appointees of the President may be removed by a two-thirds vote of the members of the Board present at a meeting.
3. The appointment of the members of the Faculties.
4. Decision upon the budget and Treasurer's report, oversight of all the finances, the preparation and preservation of Annual Reports and the superintendence of the Faculties of the several departments.

Art.XVII.

The Managers and the President at the time of the recognition of this Act of Endowment by the Government General of Chosen shall be the following persons:

Class A.	-O.R.Avison B.W.Billings)	To serve the first year.
Class B.	-A.M.Sharrocks A.L.Becker W.C.Rufus)	To serve the first two years.
Class C.	-H. Watanabe W.A.Noble W.G.Cram)	To serve the first three years.
	H.G.Underwood)	Ex-officio	

Art.XVIII.

This Hojin may be dissolved by a three-fourth's vote of all the Managers at a meeting specially called for the purpose.

Art. XIX.

If the Hojin be dissolved, the last Managers shall appoint legal successors (Zaidan no Kizoku Kanri Sha); such appointment to be made in accordance with Article VII.

1. The Board of Managers may transfer the property to one or more incorporated bodies which hold and manage property for the carrying on of education of the same kind as this Hojin.
2. In case there be no Hojin which meets the above condition, the Board of Managers shall sell the property, or make an estimate of its value, and shall return the proceeds of the sale, or the property itself to the original donors, either bodies or individuals, or their successors, proportionately to the amount received from them.

Art. XX

With the sanction of the proper authorities, this Act of Endowment, excepting Articles II, VI, XVIII and XX may be amended by a two-thirds vote of all the Managers at a meeting specially called for that purpose.

March 31, 1916

To the Field Board of Managers,
Chosen Christian College,
Seoul, Chosen

Dear Sirs:

Herewith Treasurer's Report covering financial transactions of the College from March 22, 1915 to March 31, 1916, this period being the first full year of college operation.

RECEIPTS

Permanent Investment Fund		
Dr. H. G. Underwood.....	¥	14677.40
Mission Support -		
Presbyterian Mission North.....	¥	2500.00
Methodist Episcopal Mission....	1849.98	4349.98
College Receipts -		
Matriculation Fees.....	236.00	
Tuition.....	632.00	
Laboratory Fees.....	148.00	
Dormitory.....	132.00	
Interest.....	14.32	1162.32
Total.....	¥	20189.70

DISBURSEMENTS

Permanent Investment		
Purchase of Site.....	¥	5911.51
School Equipment.....	3764.67	
Library Books.....	209.87	9886.05
Operating Expenses		
Rent.....	2520.00	
Printing.....	98.15	
Repairs.....	728.10	
Teachers' Salaries.....	4149.00	
Other Salaries.....	316.00	
Telephone.....	44.21	
Electric Lights.....	477.38	
Administration Expenses.....	299.03	
General Expenses.....	986.46	9618.33
Total Disbursements.....	¥	<u>19504.38</u>
Bank balance.....		685.32

Treasurer's Report

March 31, 1916

STATUS INVESTMENT FUND

Received from H. G. Underwood.....	¥ 14677.40
Disbursed for property and permanent equipment.....	9886.05
Balance which should be in hand.....	¥4791.35
Actual present bank balance.....	685.32
Amount of this fund which has been applied for Operating Expense.....	4016.03

STATUS MISSION SUPPORT

(Based on statements as reported from Jan. 13, 1915
meeting of Joint Committee)

Yearly Support Assured

Northern Presbyterian Board.....	¥ 4000.00
Southern " "	1000.00
Canadian " "	1000.00
Methodist Episcopal "	4000.00
Southern Methodist "	<u>2000.00</u>
Total.....	¥12000.00
Actual receipts for current school year.....	<u>4349.98</u>
Funds not yet received.....	7650.02

Respectfully submitted

(Signed) O. A. Weller

Acting Treasurer

C. Allen Clark

KOREA MISSION

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

SEOUL, KOREA

CHAS. ALLEN CLARK
RECEIVED

July 12 1916

AUG 4 1916

Dear Dr Speer, -

Mr. Speer

I have been reading your report of your trip out here with the most intense interest. It is a notable document. I would like to tell you one thing about it that I think is unfortunate i.e. that all through it you seem to search high and low to find things to glorify the Japanese church even though they be at the expense of other fields. That seems a pity in so masterly a report. The church in Japan is a great organization and the Japanese people are to be admired in many ways, but to fail to mention any of their weaknesses and to carefully show up the weaknesses of others does not seem right.

For example on Page 361 you say that "both the retiring and new moderators of the General Assembly were missionaries and most of the chairmen of committees were missionaries". That is simply contrary to fact as could easily have been ascertained by asking anyone here. The Moderator this year was Pastor Kim Pil Seo of the Class of 1909. *The meeting was in Chungju not Tokyo.*

The Korean church does fellowship with the missionaries a lot more than does the Japanese church with its missionaries. I am not sure that that is a disgrace. Mr Curtis founded the Japanese church in Seoul or at least helped a lot in getting it started. When they dedicated their new building, he was not even invited to take part. No! The Japanese church does not "lean heavily on the missionaries", but I am not sure that its attitude to them is ideal.

On page 363, you laboriously try to prove that the Japanese church is more self-supporting than the Korean, and you quote the exact intrinsic figures in each case absolutely ignoring the difference in the standard of living in the two countries. There a dollar will not buy more than a half or a third what it will here, and it only takes a half the labor to get it. It would be as reasonable to compare the

CHAS. ALLEN. CLARK

KOREA MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

SEOUL, KOREA

American church's giving with that in Korea. The American church gives I believe about \$17 per member, and the Koreans but \$1.70 (i.e. ¥3.39). Shame on these stingy Koreans who give but a tenth of what the great generous Americans give! That is your argument reduced to absurdity.

It is all right to laud the Japanese church, but why do it at the expense of other churches? Why drag in any mention of Japan into the midst of the section on Korea anyway?

We were glad to have your visit here, and sorry that it had to be bound up with questions in controversy so that the visit was partly marred. We hope that you may come again when we can be in a position to enjoy it better.

Since you left, in letters from Mukden and Peking and in talk here on the field, repeatedly it has been mentioned that you seemed to be able to see nothing on this side of the Pacific except the Japanese. Love is blind they say. Perhaps the rest of us are jealous that you were not a little more "blind" towards us. We do thank you for the frank criticisms though some of them sting a little.

As I was going to send you this copy of the latest Home Letter we are sending out, I've made bold to mention these things where you seemed unfair to us in your desire to be good to others. I do not believe you want to be unfair. Your statement of the College tangle is eminently fair. I hope that you will forgive me for pointing out these other things.

Yours Cordially,

Chas. Allen Clark

"FROM A FAR COUNTRY."

SEOUL KOREA JUNE 1, 1916.

DEAR HOME FRIENDS,—

"Mool Kol An",—"Within the place of waters", they call this little town where I am tonight. It is a deep green valley in the mountains 30 miles east from Seoul.

A stream flows down the midst of it. Rivulets trickle or gush from the face of the black cliffs on either side. Flooded rice paddy fields fill the bottom lands. Just down below in the big tiled house lives a former palace Eunuch who owns a great part of the valley. By the side of the brook, a water wheel creaks and groans as it lifts the hammers for hulling the rice. Over yonder on the hillside, old women are gathering the leaves of the mulberry trees for the feeding of their silk worms.

This is not much like the parish that I used to dream about 17 years ago back there in the Seminary. One has to pinch himself almost to realize that it is an actuality. It is like dreamland. Still it has been a happy dream, and "our lines have fallen in pleasant places, we have a goodly heritage".

These white robed figures that one sees from the windows are not like the parishioners we once anticipated, but we have no desire to change.

Just now, as I came in from my 30 mile horseback ride from Seoul, they came thronging out from their houses and the fields to greet me, and their greeting, "In the grace of the Lord, have you come in peace?" was music that took away much of the fatigue of the journey.

Tonight we have a meeting at 9:30, and again at 7 A. M. tomorrow, and then we go on to the next church, and the next, and the next, through many weeks to come.

Last week in six days, I rode 80 miles on horseback and preached eleven times besides holding Session meetings, Communion services, visiting the sick, having conferences with circuit and district and local officers etc ad infinitum. Yesterday I was in Seoul all day for two important Committee meetings, and a lot of other business. I left home at 12:30 today. In the coming six days, I must ride 90 miles in all with nine sermons to preach, this letter to finish, and in addition one meeting where we shall prepare the Call for a Korean pastor who is soon to be ordained.

The country is beautiful now. I pity the poor folks that are cooped up in the cities. Everything is green now, even the moss, and vines upon the face of the great black granite hills. The crops are coming on nicely. The birds are legion. I saw a lark this morning, tiny little chap, he rose almost at my feet from his nest on the ground, and went circling up and up into the sky in spirals singing in such an ecstasy that it seemed as though he would burst.

When he was just a speck in the sky, he stopped, and then came down like a shot straight back to his nest. It is good to be alive in God's beautiful world

The church work is doing fairly well everywhere although not booming as I wish it was. Up in Pyeng Yang I saw the churches full to overflowing, so full that in some of them one had to go half an hour early to get a seat and then was about suffocated by the crowd that came in late behind.

In Taiku, where four years ago one church was ample for their needs three are inadequate now and the fourth has just been built.

I was interested to hear of the Anju church 50 miles away from any missionary center where one of my former students of the Seminary has gathered a church of 700 attendance and another at Hwang Ju where there are 1000 on the roll.

We cannot show anything like that in our field, but we are making our way, and praying it out, and shall have it if He wills.

Two of my circuits this year have built manses for their pastors. Two new churches have been built, and part material gathered for two more. One church has moved and

rebuilt its building. Four churches have bought bells, so necessary in this clockless land, and three others have sent for them.

As to baptisms, it has not been a good year for we have only baptized about 30 in the city and 58 in the country, 88 in all, but we have taken in 100 new catechumens.

The work is getting harder as western civilization pushes in, for conditions of life are getting harder, the struggle for existence harder, and we need to pray harder for every soul that is won, but we know that there is power and to spare, and there brighter things on ahead.

Two of my "boys" graduate from the Theological Seminary and will be ordained this month, one as Student Pastor of the Boys' Academy in Seoul, and one as Pastor of four of my country churches. From now on almost every year one or more of my boys, born into the Kingdom in my churches, will be graduating and taking their part of the load.

Bible Class Chautauquas take more time as the years go by. This year I taught three of four days and two of a week each among my country churches and I arranged to have 27 others taught so that nearly every church had at least one week of special study.

In Seoul, I managed the big ten day Men's Winter Class and taught in it. I also taught in the Women's Winter Class, ten days. In January, I went to South Korea and helped the Southern Presbyterians in a two weeks Class, and incidentally visited all of the stations of their Mission except one. Two weeks of the Spring I taught in the Women's Bible Institute, and as usual I spent six weeks of the Spring in the theological Seminary at Pyeng Yang. Altogether over 17 weeks were spent in Classes or about one third of the year.

Seventy seven was the total of my churches until December when Mr Toms returned from furlough, and left me but 47. I have visited each of the 47 churches at least twice in the year and some of them three or four times. I have been on horseback among the churches 115 days during the year and away from home an aggregate of 185 days. I have ridden on horseback over 1000 miles.

The work has been broken into quite a bit this year by the illness of our small son. From Christmas till February it was whooping cough, then typhoid, then a relapse and another complete case of typhoid so that for nearly three months it was hard to go far from home. By hiring a Korean nurse to assist in the house, however, book and class work were made possible and little time was lost.

In November, I lost two weeks from la grippe acquired by foolishly sleeping two nights in an unheated mountain chnrch.

The city church has done well. My Korean co-pastor who was ordained and installed in July has taken hold well, and relieved a great deal of my responsibility there though I have preached about half of the Sundays in the morning, going out afternoons to nearby country churches.

The parochial school there is our greatest joy. There are 180 pupils in it, and it is our greatest evangelistic agency. The country schools of which I have seven are largely for the children of Christians, but this one is an evangelistic agency. Through it we are reaching people whom we could not touch in any other way.

The city church as usual has maintained with no help from home its two pastors, two Biblewomen, a janitor, its share of the expenses of the school, and it has given to all of the general work of the church including foreign and home missions.

In the country among the 47 churches, I have 11 men and 5 women workers on salary, and among them the three colporters have sold in the year 13573 books.

Silk worm culture has played havoc with church attendance in many places. The Government is urging the people to go into it, and as yet they have few mulberry trees so that they have to depend on the wild mulberry trees on the mountains. With scores of people out

at once searching on the mountains, the one who gets the leaves has to hustle, and the worms must eat, Sunday or no. It will be better when the cultivated trees get to growing in their own fields next year.

The great evangelistic event of the year in our Province was the series of union Tabernacle meetings held in front of the Government's Industrial Exposition for fifty days in the Fall. I was on duty there twelve hours per day for two weeks. It was a great occasion. Bands of people from every village of any size in the country were brought up by the Government to see the Exposition, and few got away without at least receiving a tract.

Over 100000 visited the Tabernacle, 53000 paid to see the moving pictures of Bible scenes. 11583 people signed cards saying that they wanted to know more of the Gospel. Probably the Gospel has reached more people in a first message this year than every before since work was opened. Of course these 11583 people are not Christians yet, nor converted, but they have had one point of contact with the Gospel, and it will help to bring them in.

The fact that the Government gave to us rent free one of the best sites in the city showed to thousands how foolish was the talk that it was against the law in Korea to be a Christian.

BOOK WORK has taken a good deal of time this year. The Hodge's "Presbyterian Law" is not yet in print though I hope that it will be early in the Fall. All through the year I have been working on it, re-arranging the material, polishing the translation, and devising indexes in English and Korean to make the book more usable.

During last summer, I put in a part of nearly every day on a 130 page Diary Prayer Calendar in Korean which was published.

At Pyeng Yang, I wrote a Catalogue for the Theological Seminary in English and also put it into Korean for a Korean edition.

All through the year have been gathering with a view to translation material for a Commentary on the Psalms. I have several note books filled and perhaps half of the material that I need.

MISCELLANEOUS items have taken up a great of time.

In the Fall a new law was passed by the Government requiring each church to register its existence with several pages of facts in triplicate and triplicate copies of the survey of its buildings and site. Also each worker had to present in triplicate several pages of data as to his life, qualifications etc. Altogether for my 47 churches it made up a bale of data of some 600 or more sheets, and the making up of the reports took the large part of two weeks even after we found out how to do it.

Hereafter we must file with the Government in triplicate statistics of our churches once a year, and no new church building can be built or new worker employed in the churches until applications in triplicate have been filed with the authorities, and permits issued.

During five weeks of last summer, I studied Japanese with a teacher two hours daily and am planning to do so again this year.

In September, I attended the various annual meetings of Mission and Federal Council and General Assembly. In the Mission, I had the honor which comes but once in a lifetime of being Chairman. Robert Speer and several other Secretaries of our Board including Mr Day, our Treasurer were at the meeting so it was a notable one in the history of the Mission.

Until the close of Annual Meeting I served on the Executive Committee.

I am Chairman of the Mission Property Committee, and Secretary of both the Evangelistic and Finance Committees.

As in past years, I have acted as Treasurer and Administrator of the work for Korean Students in Tokio. That work is costing the Missions \$ 800 per year. There are about 600 students over there of whom 100 are regular attendants and 200 more friendly to the church.

As Secretary of the Bible Committee of Korea I have spent two days in meetings and a great deal of time in correspondence.

I am Moderator this year of our Presbytery which controls 170 churches, one seventh of all Korea. Also as one of the "Committee of Visitation" of the Seoul city churches this year have visited most of them and talked over their problems.

I have twice audited the accounts of the Mission Treasurer and once the accounts of the Boys' Academy.

One of the most interesting things that I have seen in the year is the LEPER ASYLUM work in Kwang Ju where I helped in the January class. There are 122 lepers there about one third of them women. They are looked after by Dr Wilson of the Southern Presbyterians but the work is financed by the "Mission to Lepers in India and the East".

Dr Wilson says that there are 40000 lepers in all Korea, though there are few near Seoul. I had never had such close contact with them before. I went to the men's quarters and the women were called from their quarters a third of a mile away.

They are wonderful Bible students. After I had spoken about Amos to them that day, one woman asked me if Amos was the father of Isaiah. She also wanted to know if the golden calf to which Amos objected was the one set up by Jeroboam I. For once I was glad that I had plowed through the Minor Prophets in Hebrew.

I wish that I had a whole congregation of Bible students like that to preach to.

As usual, many of the patients were minus fingers and toes, and most of them had shortened noses, and the discolored, glare surfaced faces. It was hard to face them through a whole service, and in the close room the odor was distressing. Dr Wilson says that with the new chaulmoogra oil hyperdermic treatment, although he cannot guarantee cures, he thinks that many of them will live to a good old age.

They are well taken care of, having their fields to work. The women do the washing or both homes, and the men farm.

The pitiful thing about it is that with the exception of these 122 and about an equal number cared for at Fusan in a hospital started by our Mission all of the others of the 40000 are outcasts. They follow Dr Wilson on the street begging him to take them in, but he cannot. His buildings are twice full, and he hasn't money for more. \$2 per month is the cost of supporting one of them if he had shacks in which to sleep them.

So much for this year. It has been a good one all told. We close it thanking God that He let us keep our baby again though for a time when he was sick we were afraid.

We are looking forward to a new year with eagerness believing that it will be better than any that have gone before.

Pray for us and Korea.

YOURS IN THE SERVICE OF THE KING

CHAS ALLEN CLARK
MABEL CRAFT CLARK

Address: Seoul, Korea, Japan.

H. G. Underwood

FILING DEPT.

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SECRETARIES

RECEIVED

JUL 24 1916

Mr. Speer

Pittsfield, Mass., July 20, 1916.

Dr., Robert E. Speer,
156 Fifth Ave.,
New York City.

My Dear Speer:

I have a few moments now and I want to drop you a line in connection with your visit to Korea, last summer.

When in Japan you wrote me in regard to your addresses in Korea and to these I think I replied, more especially sending you quotations from the papers etc., probably you will have understood from my remarks while you were still in Korea and from my own letters that at the time when you made the addresses; I was surprised and did not at that time fully understand the same. On the train as we went down to Seoul, from Pyong you will remember I asked you whether your addresses and the remarks made were premeditated, and you explained the reason for the same.

I appreciated the reason in part, I believe I understood your feelings toward the Koreans, but still I do not think I quite saw the necessity at that time for your addresses. Since then I have talked the matter over with different ones, as they have introduced the subject, and I would say that not a few Christian Japanese have asserted that your "remarks" went too far and that "it was necessary that the government in Korea, should realize that they had been going too far in their attitude toward missions and missionaries", while your remarks would lead them to feel that there was nothing for them to correct. More especially was this remark made by a prominent Christian Japanese who holds very close relations with the government in Korea. I was rather surprised at the frank way in which he spoke and naturally leaned considerably toward his point of view. As I reviewed the situation and as I have studied the whole aspect while in Japan as well as while in Korea; I have been led somewhat to change my opinion. I have come to the conclusion that not only the Korean Christians but the missionaries themselves had failed to realize the work the Japanese had been doing or to appreciate the privileges that they had been extending to us. I myself have been more and more coming around to the point where I think that we ought to feel more than ever, that under the circumstances the treatment that had been accorded to missions and missionaries in Korea, has been exceptional. We should accept of the privileges, show them that we appreciate what they have done for us, and at once, I believe that they will do a great deal more. The attitude of the present authorities in Korea toward myself and certain others is say the least gratifying and I think it is due in no small way to our attitude and remarks. I feared at the time; I now believe you were especially led.

occupation

right

We have endeavored to let them realize that we have appreciated what they have done ~~and thank~~ them for these things; when we have asked them for others, they have been ready to yield to our requests. Your calm statement that they had the ~~right~~ that there aims were not only legitimate but that the only logical outcome of Japanese ~~cooperation~~, and then your calm and judicial suggestion that the Christian religion, would in your opinion help on these aims all had their effect. Your suggestions that the real aim of the missionary was the same "assimilation" that the Educational department and the Mission should really cooperate has had its effect. In all ~~the~~ ^{our} discussions since then "assimilations" and "co-operations" have been the pet terms constantly used. I think that the action on the part of the authorities toward the college the details of which I shall try and go into, when I see you and especially the consent ~~to~~ our having a religious department is almost entirely due to the effect produced by your attitude in your addresses.

Having failed as I did when you were making the addresses, I thought I ought to write and tell you the change of opinion, that had been coming over me since then.

I am glad to be able to report that anything that we may ask them within reason, they seem ready to grant as long as it is something that they can grant without losing face.

I used to be spoken of as an enemy of Japan" as opposed to the Japanese, ~~yet~~ only recently when presenting them the request concerning the college. Mr., Usami said to Mr., Sekiya that he need not bother about going into details that if it was prepared by Mr., Underwood it would be alright and to let it go as it was sent in. This seems to be the attitude at the present time, and brought about I believe because of a willingness to acknowledge Japanese rights, and ask privileges. If we come to them in the right way, I believe that they will be ready to go the limit in granting us privileges. Your addresses and your attitude have helped a great deal. When we have acknowledged their rights, ~~they~~ they have tried to see our aims and have endeavored to assist us to attain them and still keep within the limits of the law. Mr. Sekiya, the Christians in the Education department (and there are several) and Mr., Usami himself have all tried and worked hard to this end.

01/14/4
I have not yet written my formal letter to Mr., Stimson; as I only write a few letters at a time when I write, but I thought I ought to send you this and will write you further when I enclose a copy of my letter to Mr., Stimson.

Trusting that the first statement will be understood.

Yours sincerely,

HGU-1153

H. G. Underwood

RECEIVED

Charles E. Sharp

AUG 29 1916

EXECUTIVE COMMITTEE

OFFICE OF CHAIRMAN

Mr. Speer

OF THE
KOREA MISSION
OF THE

Pyeng Yang, Chosen.

PRESBYTERIAN CHURCH IN THE U. S. A.

August 2, 1916.

Mr. R. E. Speer, D. D.

156 Fifth Avenue,

New York, N. Y.

Dear Dr. Speer:--

Your letters of March 29th and April 20th were received; also the Report of the Deputation and the book by Coolidge on "The United States as a World Power". They arrived at the busiest season of the year; and except for a brief glance through them the books were laid aside until recently I have taken them up for a careful reading. I want to thank you for them and especially for the book by Coolidge. It is very interesting and illuminating not only in its treatment of the subject of the dealings of the United States with other countries in the past, but also in what he says about the problems of the present and near future. Truly these are momentous days in which we live, and big events are before us. Though optimistic regarding the ultimate outcome I must confess that I do not see much hope for the immediate future. Working with God, statesmen and rulers could work out present-day problems complicated though they be, but God has been relegated to such a negligible place in the thoughts and plans of the average modern man that I see nothing for it but for man to go ahead in his chosen course until he reaps the results of his neglect of God. Coolidge also incidentally throws much light on the causes of the present great world conflict as they lie in international jealousies and conflicting ambitions.

I appreciate your letter of March 29th, and what you say dealing with our problems here in Chosen. I have also carefully read the "Report of the Deputation" in what it has to say about those problems. I wish that I could believe that the view you present was the correct one. It would certainly lift a heavy burden from the hearts and minds of many of us out here. I realize the dangers there are in holding the contrary view. It is easy to distrust. It is easy for a spirit of harshness and bitterness to creep in and color all our thinking and speaking of those who seem to differ from us. There is also something in human nature which likes to dwell on that which is abnormal and wrong in others, to slight the virtues and magnify the faults of those with whom we disagree. I know how easy it is for zeal for the truth to degenerate into Pharisaism and a "holier than thou" attitude of mind; and how easy it is, in striving to observe the command to "speak the truth in love", to ignore the last two words of the admonition. Freely acknowledging all this, yet we must see the sins and faults of men and we must criticize what is wrong. The fact remains that a closing of our eyes to the sins and faults of men unfits us for helping them. The old saying that "Love is blind" is a dangerous half-truth when taken in an absolute sense. When love becomes blind it also becomes helpless. Love has the keenest eyes in the world to

detect the things that are destroying men and nations. And loyalty to God and faithfulness to men demand that sin should be pointed out as sin. He is no true friend to Japan and the Japanese people who continually feeds their self-esteem and fails to boldly and uncompromisingly point out their sins. Japan needs especially to be delivered from two classes of foreigners. The one is the Japan-hater and the other is the Japan-worshiper, and the peril from the latter is more than from the former. When Japanese themselves use the term "sycophancy" to describe the attitude of a Christian missionary toward the government officials it is time to do some thinking.

And I can freely and heartily grant all the truth in what you say about Christ's attitude towards men, yet I am compelled to think that here too what you say is incomplete and represents only one side of the truth about Him. Over against the things that you say of Him, we are told on the same authority that He did not commit Himself to men because He knew what was in man, that He warned His disciples to beware of men, that He sent them out as sheep in the midst of wolves, that He said the hardest and sternest things to and about men that have ever been spoken, and it was His uncompromising testimony to the Truth that brought about His death. Had He been only what you say, and had He done only the things of which you speak the course of His life and the course of the world's history would have been very different. He would have won the applause of men and there would have been no Cross, but neither would there have been any redemption. And beyond all question there are times and circumstances when it is the duty of His disciples to speak out as boldly and clearly as He spoke, and His Apostles after Him. I am not saying these things to justify everything that we missionaries in Chosen have felt and said and done with reference to the Government but missionaries should not be condemned simply because they see hostility on the part of the Government towards the Church, and so express themselves.

After all is said however the whole question is taken out of the realm of theory and is presented to us in a very practical way. The question before us is whether or not we shall fall in line with certain plans and policies of the Government in administering the government of Chosen.

For example, a few months ago, a Government School Inspector from Seoul visited a certain place in Chosen where there is a mission station (not our own Mission) with the purpose of inspecting the school in charge of the Station. He was there on Sunday and visited the Sunday School of the local church and made some remarks to the scholars. He spoke English quite well and his remarks were made in English and interpreted ~~by the missionary~~ into Korean by the missionary who told me of the affair, one of the older and more sober-minded missionaries of the country. In the course of the remarks this statement was made, "As I understand Christianity it means that you are to love your neighbors, to obey your parents, to do good to all men, etc.and to worship your Emperor as your God." The Koreans afterwards told the missionary that they were not surprised at the statement, that similar statements are being made to the Koreans everywhere. Now as a practical matter what attitude are we missionaries to take towards such claims?

Again, about two months ago, at a meeting of the Christian Educational Association

Educational Association, Mr. Seikiya, the head of the Government Educational Bureau, made an address to the missionaries present, in which he emphasized two points. One was the matter of Sabbath observance. He made it perfectly clear that when examinations or other school exercises are held on Sunday that the Christian teachers and scholars are ordered and expected to turn out and take part just as others do. He made it perfectly clear that an order of the Government takes precedence of everything else, even of a command of the Christian's God. Again, let me ask, as a practical question, what are we missionaries to do with respect to such a claim? A Japanese, writing in a Japanese paper in Japan Proper, a few weeks ago on the situation in Chosen said:

"The missionaries are very zealous and insistent in teaching the native Christians to consecrate Sundays; but the Government General make nothing of putting Koreans to labor on Sundays. Korean Christians refuse to work, but the officials insist on their working, perhaps not so much for the sake of the work as for the dignity of the Government officials who think that their order once given should not be retracted at any cost".

The other matter on which Mr. Seikiya spoke particularly was that of bowing to the picture of the Emperor. He explained the meaning of the act much as you explained it in the "Report of the Deputation", pages 374 & 375, and made it plain to those present that they were expected to use their influence to get the Koreans into line with the wishes of the Government. The explanation of the meaning of the act is very plausible as presented to the westerner. The attempt to identify it with the western custom of saluting the flag is utterly confusing and beside the mark. As a matter of fact, for ages past, the act of bowing to the Emperor's picture has been considered a religious act, an act of worship. But some years ago when the consciences of some of the Japanese began to be sensitive about the matter the Minister of Education in Japan made an official statement that it was not to be construed in a religious sense, but "as an act expressive of the highest reverence due to a man". This seems very simple, but who is there that believes that, over night, by the stroke of an official's pen, the whole current of a nation's thought life can be changed, that what is idolatry in the minds of men to-day, by the statement of a Government official becomes harmless "respect" to-morrow. I venture the surmise that with the rank and file of the Japanese people, the act of bowing to the Emperor's picture means what it has always meant, and I believe it is the Government's intention and full expectation that it shall have that meaning. The whole transaction is typical of the Orient. But what do you suppose heathen Japanese think when they see men bearing the name of Christ performing what is to them an act of worship before the picture of the Emperor's picture, to say nothing of the consciences of many Christians in whose inner thought it is still an act of worship as of old. It is too bad that the thousands of Christians who in the early centuries laid down their lives rather than offer a pinch of incense to the image of the Emperor of Rome could not have had some of our modern casuists to teach them an easier way.

The Koreans too are well acquainted with the custom of bowing to pictures. It is universally regarded by them as an idolatrous

act. Some years ago, before annexation, a picture of the Korean Emperor was set up in Pyeng Yang, and people were called upon to bow to it. Our Christian Koreans were never accused of lack of respect towards their own Emperor, but they considered that this was an idolatrous act and flatly refused to bow to the picture. Now they are called upon to bow to the picture of the Japanese Emperor, and we are called upon to lend our influence to that end. What shall we do? It is an easy-going age, an age of compromise, an age of obscuring of vital distinctions under a cloak of charity and broadmindedness. Shall we go with the current and give up our strict ideas regarding duty to God and conscience? It is the easy way. It is the popular way. But it is not the way in which we have hitherto led the Korean Church, nor the way in which the Korean Church has attained to whatever degree of spiritual life she may possess at the present time.

To put the thing in a nutshell the doctrine that "God alone is Lord of the conscience", and the doctrine that "Jesus Christ is King of kings and Lord of lords" is treason in Chosen and utterly hateful to the powers that be, and policy alone prevents their dealing with it as such. I believe that a better day is coming, but it will never be ushered in by a confusing of issues and by weak compromises when the claims of God and man are in conflict.

You see that I feel very strongly about the matter, and that I disagree with what I understand to be your position. I am thoroughly convinced that that policy put into operation in Chosen at the present time would result in the undermining of the Church as a spiritual power; and the delivering of it over to the will and power of those who wish to use it for furthering their own worldly and political aims and policies.

With kind regards I remain,
Very Truly Yours,

Charles E. Sharp.

Marker placed on envelope
by Mr. Halden

Pyeongyang, Korea.
March 5th 1917.

Dr Robert E. Speer,
156 Fifth Ave.,
New York, N.Y.

Rev. Speer

Dear Dr. Speer:-

In order to clear the way for statements which I feel must shortly be made to Dr. T. J. Brown and possibly to others, I wish to recall to your mind the meeting of the Korea Mission Apportionment Committee in our home during your visit to Korea, on the occasion when the proposed appeal to the Board or to the General Assembly was discussed and when you closed the session with prayer. You will probably also recall that after the meeting I left the house ahead of you, met you on the path to Dr. Swallen's home when you were staying, and told you that for a long time I had been losing confidence in you as a fair and just man and as one who more than most reflected light from Christ, although from my earliest years you had been one of my heroes; but that after your prayer that night I had regained confidence that you were all I had before behind you to be.

What I shall write now is written with no personal animosity in many ways you through your life and books had led me nearer to Christ and for that I shall always be grateful. However I made that statement to you that night because I felt that I had in thought done you an injustice, feeling then that your prayer that night showed that at least you had gotten to the point where you were willing to consider with an open mind matters to which there surely were and are two sides, and which before you had shown no indication of even wishing to consider, although they were vital to the proper prosecution of the Lord's work in this land. Your attitude, I felt, was the very embodiment of that which many of us considered constituted the injustice of the Board's position. Nevertheless, from that night I felt you would somehow, sometime, show that you had changed.

I've waited a long time yet there is no indication of a change from a position I believe to be untrue, unjust and unchristian, so after long thought and prayer I've decided simply to tell you so, that in statements which I must set before Dr. Brown I may be free from the apparent discrepancy between what I told you after that prayer, and what I shall state to him.

I can't tell you how it pains me to write this. Possibly it may not make much difference to you but it makes much to me, as it must every time an ideal of years standing is shattered. I feel as though "a mighty prince in Israel has fallen."

I have but two more sentences to add. The Board's course through these past four years in regard to Korea has been such as to fill the hearts and minds of many of its representatives here with foreboding; In fact even had the Board determined to destroy the work it has built up here it would have been difficult to pursue a more sure course, for mutual confidence is destroyed, almost entirely. Nevertheless I pray, and this letter is written with the hope, that something may occur, even yet, to restore confidence, which surely in this work is the essential thing for fruitful service, so far as that depends upon the broken relation between Board and Mission.

Sincerely yours,
J. E. Holdcroft.

P.S.

April 2nd, 1917. I have kept this letter until to-day because I was in the country and had no good chance to mail it, and also because I wanted to enclose a copy of what I should say to Dr. Brown in regard to the impression you and your visit made. I enclose a slip which gives ^{the} quotation. In nothing that I shall say to Dr. Brown or others ^{at home} shall I mention this personal matter referred to in paragraph 2 of this page. I have spoken of it to one or two out here - and learned that I am not alone in the conclusion I have been forced to. Sincerely, J. E. Holdcroft

Quotation from letter to Dr. Brown.

"I believe the very least that can be done is for you to come out for a good long visit in the near future taking time enough to really ascertain the true situation along many lines. This would help mightily. Dr. Speer did not do this, could not do it in the time he had at his disposal; and, what is most unfortunate, he left the impression that he did not want to do so. Instead of inviting information he repelled it and the Board's position could not but be interpreted by his attitude. If he did not truly represent the Board then the Board cannot allow its missionaries to continue to believe that he did. Dr. Speer knows my feeling in regard to this and I have told him that I felt compelled to mention it at least to you. However, please do not think I am alone in it although no others mention it."

HISTORICAL OUTLINE OF THE KOREA DIFFICULTIES.

The situation in Korea cannot be understood without taking into account the unhappy fact that the members of the Mission have long been divided into two factions, one led by the Rev. Dr. James E. Adams and the Rev. Dr. Samuel A. Moffett, and the other by ~~the~~ Dr. O. R. Avison and the Rev. Horace G. Underwood.

(Insertion here)

Twenty-five years ago the Rev. Dr. F. F. Ellinwood, then the Board's Secretary for Korea, expressed his keen anxiety over the controversies that then rent the Mission. The chasm between the two factions has widened and deepened with the passing years. The lines have been as sharply drawn as between Republicans and Democrats in Congress. On almost every important question the cleavage has been the same: Dr. Adams and Dr. Moffett leading one side, and Dr. Avison and Dr. Underwood the other. From the beginning Dr. Adams and Dr. Moffett have held the majority of the members of the Mission, and they still hold it, the proportion being approximately two-thirds and one-third. New missionaries as they arrived found the two parties, and for the most part fell into line with one side or the other, usually with the majority. It is not easy for a recruit to side with a minority. He naturally accepts the leadership of the party in power, especially as he quickly learns that the minority in Korea is in rather an uncomfortable position. Some of the new missionaries, however, allied themselves with the minority, and others attempted to maintain a neutral position. The majority leaders charged that the minority refused to accept the decisions of the majority of the Mission in vital matters and that the proper conduct of the work was impossible if the right of the majority to rule was nullified by a recalcitrant minority. The minority, on the other hand, charged that the leaders of the majority formed an autocratic oligarchy that exercised its power in a dictatorial and exclusive way, denying the rights of the minority and isolating and boycotting it.

For example, Dr. Avison, the most eminent medical missionary in Korea and one of the outstanding medical missionaries in all Asia, was not permitted to serve on the Medical Committee which has supervision of the hospitals of the Mission, while Dr. Underwood, who was foremost in urging the importance of educational work, was not permitted to serve on the Educational Committee.

In all this field controversy the Board was not involved. While deeply grieved over the situation, the Board adhered to its long established policy of leaving a Mission to manage its own affairs in as far as they did not affect the financial or other responsibilities of the Board. Indeed, the late Mr. Lewis H. Severance, after his return from a visit to Korea in severely criticized the Board for not intervening with a firm hand to put an end to the unfortunate conditions that existed, for which he believed, as some other visitors did, that the leaders of the majority were chiefly responsible. The fact that the Board continued to stand aloof throws a significant light upon the present contention of the majority of the Mission that the Board autocratically interferes in field matters. No special difficulty developed between the Mission and the Board until a clash between the missionaries on the field regarding the location of a college reached a point where the Board was very reluctantly forced to deal with it. There was an academy in Pyeng Yang supported jointly by the Presbyterian and Methodist Missions and with ambitions for college development. Dr. Underwood advocated the founding of a college in Seoul. The suggestion was naturally made that in a comparatively small country like Korea, and with the limited financial resources available, it would be far better to have one

strong, well-equipped college than two small and struggling ones. The missionaries of all parties and all denominations cordially concurred in this view by an overwhelming majority.

But should the college be in Pyeng Yang, a provincial city in the northern part of the country and the seat of the academy referred to above? Or should it be in Seoul, near the center of the country and its capital? There was room here for a fair difference of judgment, for there were undoubtedly reasons for and against each city. But that difference would undoubtedly have been easily adjusted had it not been for the controversial relations of the two parties in our Mission. As might be expected, the majority favored one city, and the minority the other. Each party believed that the college would be largely influenced by local conditions. Pyeng Yang, as the residence of Dr. Moffett and the headquarters of the majority party, was the choice of the majority of the Mission, which voted for one union college for the whole country on condition that it should be located in Pyeng Yang. The minority advocated Seoul, which was the residence of Dr. Avison and Dr. Underwood and the headquarters of the minority. The two Methodist Missions were practically unanimous for Seoul, and the Canadian and Southern Presbyterian Missions were divided, as will presently be shown. As the question related to a union institution, it was handled on the field by a committee representing all the cooperating Missions and called "The Senate of the Educational Federation of Christian Missions in Korea," December 20, 1912, the Senate took the following action:

"The Senate having decided upon one Christian College for all Korea, deemed it wiser, in the exercise of the authority constitutionally delegated to it, to determine its location by the decision of a referee body, and so referred that point to the Joint Committee in America. Its action was as follows: Re Deciding the Location of One Christian College for Korea: 1. That the Senate now proceed to vote on the question of location of one Christian College for Korea. 2. That we report to the Joint Committee in New York the vote of the Senate, including the vote of the absent members, to be obtained by the Secretary. 3. That we instruct the General Secretary to forward to the Joint Committee the results of the votes taken by the various Missions. 4. That we shall consider the decision reached by the Joint Committee as final."

The "results of the votes" referred to showed a hopeless divergence of opinion--seven for Pyeng Yang and six for Seoul. The "Joint Committee in New York," referred to in the above action was composed of representatives of all the five Boards in North America that have work in Korea, namely, the Northern and Southern Presbyterian, the Northern and Southern Methodist, and the Canadian Presbyterian, the sixth Board, the Australian Presbyterian, being too far away to be represented. This Committee took up the question referred to it and gave it careful consideration. Only one of its members favored Pyeng Yang; all the others voted for Seoul as on the whole the best location for the college which was to represent higher Christian education in Korea. The reasons for this decision were given in a letter to the field which will be cited later. The minutes of the meeting of the Senate March 20-21, 1914, include the following:

"Whereas, The Senate at its meeting of December 20-21, 1912, having decided upon one arts and science college for all Korea, referred for decision to the Joint Committee in America the question of the location of said college, and whereas, this Committee recommends to Boards, etc., that they unite in the establishment of a Union Christian College in Seoul. In the assurance that time will vindicate the wisdom of this decision, the Committee, deeply

respecting the conviction of the missionaries who favor a college in Pyeng Yang, would not recommend any disturbance of the work now being done with such blessing to that station, but deems it wise that the standard and equipment there should not be advanced with full collegiate ideals. The Committee believes it best that the development of college work and of the university departments which in time must be associated with it should be projected in a union institution in Seoul.

"Resolved, That the Senate accept this as the reply of the Joint Committee to the reference made it by this body, and conclude the reference."

The majority in the Presbyterian Mission declined to accept the decision of the Joint Committee in America. Detailed reasons for this were given, which will doubtless be explained by Dr. Adams or Dr. Moffett if the Commission desires. The essential point to which we now call attention is the fact that our Board did not take the initiative in the matter of location, but concurred in the judgment of the Joint Committee representing all the Boards concerned on a reference by the Senate in Korea which included our own as well as the other Missions.

The Mission earnestly protested against the selection of Seoul, and the Board through its Committee on Korea, of which the Rev. Dr. J. Ross Stevenson was then chairman, and through its Executive Council, gave long and careful consideration to the position of the Mission; but the Board adhered to the judgment of the Joint Committee regarding the location of the college at Seoul. The majority of the Mission was deeply offended by this decision, and from that time it has continued an agitation against the Board, as well as against the minority and the college both on the field and in America, an agitation that has been characterized by the development of much unhappy feeling. The continuance of the strife is exceedingly harmful to the cause of Christ. The Board feels

that its course was in full accord with the powers committed to it by the General Assembly, that its exercise of those powers was wise, and that no question whatever of autocracy or undue authority has been or is now involved, the Board having simply dealt with the matter in the ordinary course of "review and control". As for the contention that the question of location of the college was a field matter, the Board believes that it is conclusive to reply: First, that the Boards left it to the field until the Senate in Korea explicitly referred the matter to the Joint Committee of the Boards in America, as above described; Second, in the words of the report of the Board's Committee on Korea and the Executive Council, July 8, 1914:

"The protesting missionaries apparently overlook the fact that the Board is not dealing solely with a majority and minority of our own Mission. The Board and the Mission having agreed to enter into a union on the initiative of the Missionaries themselves, the Board is now dealing with five other Boards at the home base and with the whole body of missionaries in six Missions in Korea. It is true that if missionaries alone are counted, the majority for Pyeng Yang is a majority of the whole body of missionaries. But the Board must consider all the parties both at home and on the field whose responsibilities are involved. Of the six Missions in Korea, the vote of 1912 was three Missions for Pyeng Yang and three for Seoul. The vote of 1913 was three for Pyeng Yang, two for Seoul, and the vote of the sixth Mission was a tie. The vote of the Senate of the Educational Foundation in Korea in 1912 was a tie and after the votes of absent members were obtained, the poll stood seven for Pyeng Yang to six for Seoul. Of the six Boards, all five of those in North America voted for Seoul. While it is true that the numerical preponderance of our own Mission has given a majority for Pyeng Yang in the polls of individual missionaries, these other facts may be fairly taken into consideration in arriving at a balanced judgment. The Board must be governed by a broad view of the entire situation as developed in joint study of the whole situation in conference with all the parties concerned."

Third, as stated in the same action of the Board (July 8, 1914):

"The project now under consideration is far from being merely a 'field question'. It involves the Board in responsibilities for the expenditure of large sums of money, the appointment and support of missionaries, relations with other Boards, and a variety of other responsibilities which are inseparable from the discharge of the duty which the Church has committed to the Board. The Mission itself tacitly recognizes this when it says that 'all it (the Pyongyang College) needs is more encouragement from the New York end' and 'support' needed is evidenced by the Mission's call upon the Board at its last annual meeting for another professor in addition to the four already maintained and for Yen 260,000. for new property and endowment. In these circumstances, the Board is obliged to consider whether it can assume the financial and other burdens incident to the maintenance of a College in Korea, except as these burdens will be shared by the other Boards which form the union. The Board confidently expects that the missionaries will recognize the reasonableness of this position and that they will not cherish the feeling that the Board does not 'trust their judgment' because after full consultation with them and careful consideration of their views, it feels bound by its sense of duty as an administrator of trust funds to express a conclusion as to the financial and other burdens that it can properly assume."

The proper course for the Mission to have taken, when it found that it could not accept the Board's decision, would have been to appeal to the General Assembly at the time. The Board cordially recognizes the right of any Mission to do this. The Mission, however, did not adopt this course. It was not until four years later (1918) that the majority sent a petition to the Executive Commission of the General Assembly, which was repeated this year. That body in both cases returned the petition to the petitioners on the ground that "That the General Assembly has not conferred upon the Commission any authority to interfere with the purely administrative work of the Boards and kindred Agencies of the Church, except as to a few exceptional matters as to which said authority has been specially conferred by the General Assembly."

Prior to the meetings of the Presbyteries this spring, two members of the Mission at home on furlough began a propaganda among some of the Presbyterians in the United States, submitting to them an overture which they had drawn up and accompanying it with a lengthy printed document. They did not inform the Board that they were doing this, nor did they send it a copy of the document referred to. The Board first learned of the propaganda from friendly pastors and laymen who wrote in some indignation that attacks were made upon the Board supported by ex parte accounts of past occurrences, and that the Presbyteries were called to act upon them without prior notice to the Board or giving it an opportunity to explain its course. Significant illustrations of the methods of the leaders of the majority in the Mission may be found in the facts that the petition to the Executive Commission of the General Assembly, although dealing with and asking legislation regarding the Mission as a whole, was not presented to the Mission but was privately circulated for individual signatures, that some of the members of the minority were not asked to sign it or given opportunity to do so; that it was sent to the Executive Commission with no mention of the fact that thirty of the voting members of the Mission were opposed to it, and without sending an advance copy to the Board or giving it prior notice that such complaint was to be made. Dr. Moffett and Dr. Adams have stated in reply to the last fact that the Executive Commission changed the date of its meeting to an earlier date than had been anticipated. But even if the Commission had met at the expected time, the Board would not have had reasonable time to prepare a reply to a complaint which, as we have learned from other sources, had been many months

in preparation and which gave an ex parte analysis of correspondence running through eight years. Some Presbyteries paid no attention to the overture, but ten adopted it, the language clearly indicating common origin. The Assembly's Committee on Bills and Overtures referred these overtures to the Assembly's Standing Committee on Foreign Missions, "with instructions to hear both sides." The Assembly's Committee soon concluded that it was impossible to give adequate consideration to all the lengthy documents in the case in the few hurried meetings that could be held between the sessions of the General Assembly, and that it did not appear equitable that the Assembly should determine the relations of 27 Missions to the Board on an unofficial appeal from certain members of a single Mission, when the representatives of all the Missions were to meet within a few weeks. Attention was called moreover to the fact that the documents that were being circulated had not been acted upon by the Mission, that the missionaries who signed it did so as individuals without Mission authority, that the rights of the minority in the Mission were involved, and that the Board had not been served with copies of the overture or its supporting documents. The representatives of the Board promptly stated, however, that it had no desire to evade or postpone any investigation that might be desired, that it had nothing to conceal, that it believed its cause to be just, and that since the matter had come to the Assembly, it might be well to go into it thoroughly and to have an authoritative deliverance made once for all. This course was agreeable to the representatives of both parties in the Mission and the result was the unanimous adoption of the following report, which had been jointly prepared by

Dr. Adams and Dr. Moffett of the Mission, and Secretary A. J. Brown of the Board, and which had received the concurrence of the other Korea missionaries and representatives of the Board who were present at the Assembly:

This report was adopted by the General Assembly, and the whole matter is now therefore to be considered by the Commission referred to. The crux of the present question is not whether the Board made an unwise decision in a particular case. The Board is composed of fallible human beings, and its specific acts are always subject to approval, modification or reversal by the General Assembly, with the unchallenged right of appeal to the Assembly on the part of any Mission that deems itself aggrieved. Now, six years after the acts complained of, by the majority of the Korea Mission the real issue is whether the General Assembly wishes to change its policy "to supervise and conduct the work of Foreign Missions through a Board appointed for this purpose and directly amenable to said Assembly", with the approval of the Board's policy as expressed in its action of February 21, 1920, that "the Board had no hesitation in stating its hearty sympathy with the general principle, which it understands to underlie the China Council's action, that the largest measure of freedom and power should be given to the organized bodies of missionaries on the field that is compatible with the responsibilities which the Board is expected and required to bear by donors and the General Assembly and by the missionaries themselves," or, on the other hand, whether the Assembly desires to weaken its direct control of its foreign missionary enterprise through a Board which it can hold to immediate amenability as its authorized agency, and, as a necessary consequence, relieve the Board of a considerable part of the responsibility to which the Assembly and the donors in the home churches have hitherto held it.

With this preliminary outline, the Board herewith submits to the Commission the following documents:

- I. Policy of the Board on the Question of Field Administration in its Relation to the Board.
- II. Copies of the Board Letters to the Mission on the Essential Points at Issue.
- III. Memorandum Drafted by Direction of the Board in reply to the Charges Made by the Majority of the Mission.
- IV. Opinions of the Members of the Minority of the Mission.

June 8th, 1917.

Tentative Memorandum for the Executive Council with regard to the
proposal of the Korean missionaries as to Mission administration.

1. The problem that has been raised is natural and proper and inevitable. It would be unfortunate if we were not seeking all the time for better and more effective ways of conducting the missionary work. So long as there is life in the movement there will be self-criticism. It has been so from the beginning. ~~And~~ there have been many times when the issues raised were vastly more acute and strained than they are now. From the beginning there have been difficulties, sometimes personal, sometimes of principle and of policy between the individual and his station, between the station and the mission, ^{between neighboring missions,} and between the mission and the home board or committee. Anyone who studies the history of modern missions in detail will meet with numerous issues of this kind. The history of the Serampore brotherhood is full of ~~it~~ ^{them}. Two most interesting illustrations came in the years 1854 ~~and~~ 1856 in the history of the American Board and the Baptist Board. In 1855 the American Board sent out a deputation consisting of Dr. Anderson and Dr. Thompson to the Missions in Turkey and India. This deputation was charged with interference with the policies of the Missions, and the Board was accused of the ~~pos-~~ ^{session} ~~sion~~ of too great authority and of the excessive exercise of such authority in its relations to the Missions. A special meeting of the Board was held in Albany to deal with the whole question, and the documents from the Missions, from the Deputation, and from the Board which were published constitute a most interesting and profitable discussion of missionary policies and the methods of missionary administration. The issue in the Baptist Missions was very similar. I have copies of letters from President Francis Wayland to Dr. Williams, the father of Mr. Mornay Williams, which are interesting and suggestive:

Providence, April 26/54

"I am aware that there will in all probability be troubled discussion at Philadelphia at the next meeting. I do not expect to be there myself. I have learned from several sources that the missionaries have written home in such manner as to impugn the wisdom and kindness of the Board and of the delegation and with the apparent design of overruling the action of both. As to the wisdom or propriety of such a proceeding you must judge. Let this be the mode of conducting missions and what is to come of your board and who is to serve you. The missionary spirit is just as liable to die out in missionary brethren as any others. I believe that Mr. _____ and Mr. Beck and Mr. Wright and many others at home have as much missionary spirit and tone as any missionaries and are as willing to make sacrifices for the cause and know more about it than most of the missionaries themselves. Such being the case I have great confidence in their judgments.

"There is nothing which has been more abused than the liberty of printing, works which no one could understand, of no value and worse have been published at the expense of the board and brethren have left their appropriate work to prepare them, and they have made them, I believe, in some cases in disregard of the wishes of the Board. Now if they chose to do this out of their own funds and in their own time there could be no objection, for a man has a right to waste his own time and money if he chooses. But if he is sent out to do missionary work and spends the money of the church of God and those who send him are responsible for what he publishes, I certainly think they ought to have control over it. You in the Tract Society do not publish tracts without knowing what they are. The Missionary Society is here a tract society and is under the same rules and protection. I confess I do not see with you that this is any infringement on the independence of Baptist churches or members.

"It is my prayer that God will guide us aright in the present case. It will probably decide the question whether missions can be successfully carried on by large organizations among us. May God watch over and preserve you at home and abroad."

Providence, February 15/55.

"So far as I see the question which must be decided at this meeting are mainly two, first, the relations of the committee and the Board to the missionaries and second the evangelical mode of carrying on missions. Under the first it is to be decided whether the kind of labor, the amount and kind of printing, the expense of buildings and repairs, the coming home and the mode of coming and various other matters are to be decided by the missionaries themselves or by the Board by whom they are supported. That is whether the brethren who support missionaries are to have the direction of the labours, or to have no other duty than to pay the bills. It is claimed that the notions of Baptist independence require that on all these points missionaries be wholly untrammelled. I am willing to grant all that the missionaries can ask on this subject, but I must claim the same liberty for myself. I must be relieved from all obligation of supporting men on such conditions. I am bound as a Christian to see to it so far as I can that my contribution accomplishes the will of the Master, and if I and the missionary cannot agree on this point we must separate. I have a conscience as much as a missionary. If the missionaries are to be under no control and are to control the Board by appeals to the public, who will serve on the Board or the committee or in the mission rooms. The whole arrangement is useless and erroneous, and the _____ are impossible. And really from what I have seen I must say that the missionaries who demand unlimited control have not shown the tempers which would give me the strongest confidence in their judgment.

"As to the other point, which relates to the mode of carrying on missions, whether by preaching or schools, whether we are to devote ourselves to the proclamation of the Gospel or the various modes of civilization and philanthropy now current in the East I believe my opinion is formed. Taking the N.Test. in my hand I cannot entertain a doubt as to what the Master has taught us. I have lived to see Baptists and Unitarians exactly change places on this subject in 30 years.

Our brethren really take the stand which we fought against and successfully when our missions began. We bore the scoffs of men because we believed that heathen could be converted by the preaching of the cross and now we plead for condemning idolatry by teaching and the formation of a literature before the Gospel can be successfully preached.

"As to the executive board and the Deputation they have been as it seems to me greatly slandered. So far from being tyrannical I think that they have erred by not enforcing good rules with sufficient earnestness. I honestly believe that they have labored to do their duty and to carry out the principles of the Union. They have been spoiled on every side at home and abroad and I think their main fault has been that they have endeavored to save the missionaries from the result of their own actions to their own disadvantage. They are really the injured party so far as I know, and when the whole case is fully stated the missionaries will be only damaged. I believe that nothing is needed in order to neutralize their whole testimony than to place side by side their own declarations at different times on the questions at issue. I regret to say it, but I think you will find this to be the fact."

A great deal of progress has been made in wise adjustment and distribution of responsibility and authority since these early days and no doubt there is much progress still to be made.

The great difficulty is that the issues when they are raised are too often mixed with personal elements tinged with dissension and distrust. The questions involved, however, are questions which should be viewed dispassionately as problems in the discovery of the truest plan and the wisest method. They can never really be rightly settled otherwise. All discussions carried on and all adjustments reached in an atmosphere of suspicion are in danger of being ^{tainted} ~~tinted~~ with what is unchristian and to fall short of embodying the wisdom and love of the mind of Christ. At the recent meeting of the American Medical Association Dr. Mayo, the President, said that in his judgment the words and feelings of men ~~were~~ contained toxins which react upon their spirit and judgment, and ^{that} suspicion and distrust pour ^{to} ~~out~~ poison in personality as real as any chemical taint. If the Korea friends, accordingly, have lost confidence and feel distrust toward the Board and have so expressed themselves they are in a less advantageous position to contribute to the solution of a great problem in mission policy

than they would ~~be~~ otherwise, and than the Board is which has no such feelings of distrust and want of confidence toward the brethren in Korea.

It needs to be remembered also that the problem of the distribution of authority is ~~is~~ a problem ^{not} between the Mission and the Board only, but also between the Mission and the Home Church, of which the Board is at present the representative. The same issue which has arisen now between the Chosen Mission and the Board ^{would} ~~will~~ arise between the Mission and the General Assembly. There is no ground for believing that a Mission which disapproves of the limiting authority of the Home Church, expressed through the Board, would be satisfied with it if expressed through the General Assembly. As a matter of fact, a General Assembly is far less competent to exercise any authority in determining missionary policy, whether directly or on appeal, ^{than} ~~is~~ the Board, and the arguments which the Chosen Mission has used in the petition presented two years ago are more valid against any control of the Mission by the General Assembly than against ~~any~~ control by the Board.

It needs to be remembered further that the issue is not ~~between~~ the Mission and the Board only, but also between the Mission and the Native Church. The Native Church in the mission field has often argued, and in some fields is arguing now against the control of mission funds and the administration of the work by the Missions on the very same grounds that the Korea Mission urges against the control of the Board. A strong native church says that it knows better what the conditions are and the needs of the work than the mission does, that it is far closer to the problems and the elements that enter into them than any body of foreigners can ever be, that the mission funds were given for them and in response to appeals in their behalf, and were not given to the missionaries. Dr. Duff ~~faced~~ arguments like these in Calcutta many years ago, and they have been advanced in Chile, in Mexico, in Japan, in Persia, and in many other fields. Almost every argument that is used in behalf of the transferring of all authority in missionary administration from a Board to a strong mission can be used also in behalf of its transfer from a mission to a strong native church, and a mission cannot meet these

arguments by advancing its duty as a trustee without recognizing in doing so the ~~trust~~ ^{Trust} responsibility and authority of the home board.

In spite of these considerations, however, I believe that the whole question should be looked at afresh and with entire candor and sympathy in the light of the situation in Korea.

2. Any proposal to deal with the matter by altering the form of government or organic law of the church will probably be futile. It may be doubted whether any constitutional change could be made that would meet the problem. There are many who believe that Missions cannot be written into the Presbyterian form of government. A mission is an extra ecclesiastical device, temporary in its nature, designed to accomplish certain ends for which thus far it has seemed to be ~~the~~ ^{the} most useful instrumentality ~~but~~ ^{but} it does not fit into a Presbyterian Constitution. It is made up of men and women, it is not a church judicatory, it has necessary limitations which are in conflict with principles of Presbyterian parity. Furthermore any constitutional enactment would have to embody universal principles and be stated in absolute terms. It could not provide one form of organization for Chosen, and another for Guatemala, and another for Alaska, and another for Idaho. It may be doubted whether any such regulations are possible.

Moreover, under the missionary conditions which have grown up through the establishment of independent churches, of which, in fields like Korea, the missionaries are members, the proposal of the Korea Mission involves matters which lie beyond the jurisdiction of the Assembly. The Korea Mission is not a presbytery nor a judicatory. Its members are not presbyters of the Presbyterian Church in the U.S.A. They are entirely beyond the ecclesiastical jurisdiction of the General Assembly. No constitutional change can provide for a situation that is wholly without the constitution and that cannot be brought within the constitution.

Even if some method could be devised by which the matters could be handled constitutionally experience has indicated that it would be a long and difficult process, with many unforeseeable pitfalls along the way.

Whatever is to be done should be done by adjustment between the Board and the Missions, or between the Board and the Chosen Mission.

3. In the judgment of the writer the arrangement which it is wise to endeavor to make now is some adjustment that will care for the actual situation in Korea and furnish peace of mind and satisfaction of conscience to the members of that Mission. The proposal of the Korea Mission ^{however} to establish the ^{general} principle that in the case of large missions (what is the mathematical connotation of "large"?) the Mission, and not the Board, should be the seat of ^{ultimate} authority and the responsible agency of administration, is unwise for many reasons, of which some may be suggested here.

(1) It is unnecessary. For many years the Board has been acting on the principle of the largest possible measure of decentralization and of individual freedom compatible with efficiency and responsibility. The following paragraph from the Eightieth Annual Report of the Board states the case historically:

"The Board has continued to study the problem of how to secure larger and more efficient local administration on the various Mission Fields. Its policy has been to encourage the largest amount of democratic self-government in the Missions, but it is difficult to develop plans which will provide continuous and effective administration where missionaries are scattered in separate stations, where each individual is already over-burdened with his own work, and where the necessity of periodic furloughs interrupts continuity. The development of field executive committees, however, with chairman or secretaries giving their entire time to the service of all the field work in the field concerned, has worked most successfully. The China and India Councils are Executive Committees of all the Missions in those fields, and the great benefit of their work and of the entire devotion of the time of Dr. Lowrie in China and Dr. Griswold in India to the work of the Councils has been most advantageous."

Most of the Missions, if not all of them, excepting Chosen, are well satisfied with the general system and policy as it has been developed. Many of them have wanted the Board to assume more and not less authority. The steady endeavor of the Board has been to devolve responsibility upon the Missions, not to with^{hold} it. The

support which it has given to the Missions and the administrative assistance which they have received from it have vastly exceeded any restraint that it has laid upon them.

(2) The proposal is not Presbyterian. It is ultra-independency. No Congregational Board has ^{ever} ~~ever~~ thought of ~~ever~~ going so far. On the contrary the American Board has always exercised a far greater measure of control and direction over its missions than the Presbyterian Board has done, and although administratively the American Episcopal Church and the S. P. G. have absolved themselves of responsibility and located it upon the field, it has not been vested in the Missions, but lodged almost absolutely in the Bishops.

(3) As already pointed out, the arguments in the overture from Korea are more valid for ^a ^{church} strong native [^] against the mission than for the mission against the Board. And Dr. Lowrie always maintained this view. In his papers on "the administrative work of Missions" and "the supervision of foreign missions" he argued for a responsible missionary administration in the Board at home with as large a delegation of powers to the foreign field as possible, ^{and} ~~and~~ in his papers on "Missionary Presbyteries" and "Missionary Presbyteries in the Home Church", he argued that the administration of Missions ^{on} ~~at~~ the field should be lodged not in the Missions but in the Presbyteries. And in many native churches the very arguments which the Korea overture uses in behalf of mission autonomy ^{are} ~~are~~ pressed against the Mission, namely that "only men of long residence and participation in the work in any field can hope to fully understand its problems and difficulties..... The time has come when the Mission (Presbytery!) should be given in its distinctive field (which the Chinese church says is China, and the Japanese Church, Japan) an authority commensurate with its responsibilities."

(4) The proposed plan would make Missions and missionaries responsible to no one. The missionaries in Chosen are now wholly beyond the ecclesiastical jurisdiction of the General Assembly. The proposal would remove them from its administrative jurisdiction. The General Assembly is not and cannot be an administrative body. It has no competence even to pass adequately on such appeals as the Chosen proposal would allow the Board to make against actions of the Mission. The authority which the proposal

would set up is remote and inaccessible ^{to} criticism or review. Such agencies could not command the confidence of the Home Church, and would have no instrumentality competent as the Board is now to represent them before the home constituency.

(5) A mission is a body incapable of efficiently discharging such functions and powers as it is proposed to give it. We have not been able as yet in our Presbyterian system to devise any better way of conducting the work than by Missions, but from the point of view of satisfactory administrative efficiency the Mission is an utterly inadequate agency. It is an annual conference of busy individuals. Its committees seldom meet. In only a few missions are there effective executive committees, and in not one mission of the church are there such committees sufficiently effective to justify the church or any trustees acting in its name to locate full power in such committees. The Board undoubtedly is inadequately effective, but it is the most effective agency in the whole missionary mechanism, and to a scrupulous and conscientious man who applies to the administration of work and of ^{money the conditions} ~~many constituencies~~ which are required of trustees in America, the proposal to make the Missions the authoritative and final agencies of missionary administration is impossible. With all kindness to the Korea Mission it must be said about that mission also that it is not adequately efficient to justify such an absolute transfer of power to it as is proposed. There is much efficiency in the Missions, but it is the efficiency of individual missionaries, good and devoted men and women. It is not the efficiency of missions as organizations. There are, moreover, many problems connected with the mission's work which missions cannot settle upon the field, furlough problems, many problems of resignation, moral problems which, alas, sometimes arise, questions of personal character and efficiency which again and again it has been shown only a distant and impersonal authority can deal with.

(6) The principle proposed would ^{destroy} ~~disturb~~ the unity of the missionary work of the Church. It would result in dividing the Missions into groups, sustaining different relationships to the Home Church, and it would do this upon an indefinable principle. Just how many missionaries would have to be on a given field, how long, in order to make the Korean proposal applicable? And suppose through ~~deaths~~ and resignations the size of the m

the mission falls below the prescribed standard, would it automatically lose its autonomy? Anything like unity of policy throughout the whole mission field would be impracticable. One autonomous mission might adopt principles wholly at variance with those which a neighboring mission would adopt. The Missions of Chosen and Japan proper, for example. The authority of the General Assembly would not secure unity. It has not done so in the home presbyteries. Neither the ecclesiastical courts nor the individual presbyter~~ies~~ recognize and comply with the final authority of the General Assembly. The principle, moreover, would be disruptive inside each Mission, for the arguments of experience and proximity to the work which are urged by the Mission as against the Board are yet more valid in behalf of the station as against the mission. There are stations in Chosen which are larger than entire missions of the Board in other fields. Such a station might justly claim that it "should be given in its distinctive field an authority commensurate with its responsibilities."

(7) The proposed plan gives no protection to mission minorities or to small stations as against the big ones, which often control absolutely in the counsels and policies of a mission. The very troubles which have arisen in Korea illustrate this consideration. It happened that every case of difficulty in Korea has really been due to the fact that the judgment of the Board coincided with that of the minority in the mission rather than with that of the majority. The proposal which has been made would take away all such power from the Board and would deliver in each autonomous mission the interests of the minority of the mission, and of every individual, absolutely into the control of the majority of the voting members of the mission.

(8) The proposal would remove from the missionary board all direct and administrative touch with the mission work. It would reduce it to ~~collecting and~~ an agency for the appointment of new missionaries, and the collection and allotment in lump sums to the various missions of financial contributions. Such an arrangement is impossible and undesirable. It is impossible, because by the very nature of the work

the^a responsibilities of ~~the~~ Board of Trustees cannot be reduced to such elements. Problems of governmental relationships, of interdenominational interests and institutions, of the responsible representation of the work on the field to the churches at home, of the honest and legal discharge of financial trusts, of broad missionary policy of the world's occupation and evangelization, rise and simply cannot be evaded and they will forbid any Board's becoming the administrative nullity proposed. Such an arrangement is not only impracticable, it is undesirable. What is needed in the missionary work, and in all great activities of the Kingdom of God is not less but more central administrative judgment and energy. It is desirable to enlarge the responsibilities of boards and committees both on the field and at home in order to secure more life and thought from the best ^{men} ~~mission~~. It would be suicidal for the work of foreign missions to deprive itself of the kind of support and guidance which is received from the type of men who have served on missionary boards and whose interest and initiative should be conserved and enlarged, not distrusted and annulled. Protestant ^{missions} ~~will~~ will become the laughing stock of the world if in the face of every rational Christian principle of efficiency they disintegrate into ^a scattered congeries of loose and ineffective local autonomies.

4. Nevertheless a definite situation exists in Chosen which must be dealt with, and in spite of the fact that the acceptance of the proposal of the ~~Korean~~ Chosen Mission is contrary to the view which has just been stated, and if generally applied would be ruinous, the writer of this memorandum suggests that the Board should pursue that course in the matter which has been pursued more than once by Missions in the case of individuals ^{of} ~~boards or stations~~, and grant the Korea Mission full autonomy in its work with the understanding that it will also assume full responsibility. There is a great deal to be said against such a proposal, and it may be that the friends from Korea on thinking the matter through more fully will prefer to go forward

as at present with such enlargement of trustful relations between the Mission and the Board as may be possible as a result of the friendly conferences ~~that~~ have been held. If, however, this is not the case, then I would suggest that the proposed experiment be made with the following understandings:

(1) That the Board will make appropriations and appointments of newmissionaries to the Chosen Mission just as to the other Missions, ~~without~~ discriminating neither against it nor in its favor because of the special arrangement, but dealing with it fairly and sympathetically.

(2) The entire administration of the work in Choseⁿ should be in the hands of the Mission, this to include absolute control of the funds, ^{of the} location and direction of the work of the missionaries, ^{of the} establishment and closing of institutions, etc, ^{all} ~~the~~ responsibility to be borne by the mission; nothing to be done, however, which will ~~create~~ ^{create} responsibility or obligation for the Board.

(3) It is understood that the Korea Mission would make no expenditures beyond its appropriations, ~~that~~ it would not make outside appeals or incur debts, that it would care ^{within its appropriations} for all interests and expenditures except regular furloughs and emergency health returns.

(4) The Board must not be asked to assume any responsibility, to intervene in any way with governments, or to give any preference to the work in Chosen over the work in other fields. The mission will deal with all matters whatsoever in its own behalf, any political questions to be handled by it directly, without appeal to the Board, with the American Minister in Tokyo and the American Consul General in Seoul. The Board must not be asked to assume responsibilities in matters in which it has not ^{an} had opportunity to express judgment or to assume accountability.

(5) The Board must fulfill its obligation apart from the mission toward the union college in Seoul and if need be, toward the Severance Medical College, but as both if these are independent legal corporations ~~it~~ would appear that the ~~only~~ ^{obligation} ~~attitude~~ devolving on the Board with regard to them would be in connection with appropriations of money and appointment of missionaries.

(6) This arrangement should be entered into for a definite period of time, for example, five or ten years, with the understanding that at the end of such an experimental period, ~~it~~ it be subject to revision or annulment or extension.

(7) The chief difficulty which this plan presents relates to the minority of the mission who may not approve of it or desire to have the administrative autonomy of the mission lodged with a majority of its members. Perhaps ~~those~~ ^{on June 18} who are present in the next conference can suggest what should be done in the case of any minority of the mission that may contend that it was appointed under the present manual and that it has rights in its relations to the Board which cannot be subjected to a majority of the Mission. It would have to be understood also that all new missionaries would need to have the situation explained to them, and only such reinforcements be sent to Korea as were prepared to accept the status which they would have in Chosen.

Robert E. Speer

June 8th, 1917.

Tentative Memorandum for the Executive Council with regard to the
proposal of the Korean missionaries as to Mission administration.

1. The problem that has been raised is natural and proper and inevitable. It would be unfortunate if we were not seeking all the time for better and more effective ways of conducting the missionary work. So long as there is life in the movement there will be self-criticism. It has been so from the beginning. And there have been many times when the issues raised were vastly more acute and strained than they are now. From the beginning there have been difficulties, sometimes personal, sometimes of principle and of policy between the individual and his station, between the station and the mission, between neighboring missions, and between the mission and the home board or committee. Anyone who studies the history of modern missions in detail will meet with numerous issues of this kind. The history of the Serampore brotherhood is full of them. Two most interesting illustrations came in the years 1854 - 1856 in the history of the American Board and the Baptist Board. In 1855 the American Board sent out a deputation consisting of Dr. Anderson and Dr. Thompson to the missions in Turkey and India. This deputation was charged with interference with the policies of the missions, and the Board was accused of the possession of too great authority and of the excessive exercise of such authority in its relations to the Missions. A special meeting of the Board was held in Albany to deal with the whole question, and the documents from the Missions, from the deputation, and from the Board which were published constitute a most interesting and profitable discussion of missionary policies and the methods of missionary administration. The issue in the Baptist Missions was very similar. I have copies of letters from President Francis Wayland to Dr. Williams, the father of Mr. Mornay Williams, which are interesting and suggestive:

Providence, April 26/54.

"I am aware that there will in all probability be troubled discussion at Philadelphia at the next meeting. I do not expect to be there myself. I have learned from several sources that the missionaries have written home in such manner as to impugn the wisdom and kindness of the Board and of the delegation and with the apparent design of overruling the action of both. As to the wisdom or propriety of such a proceeding you must judge. Let this be the mode of conducting missions and what is to come of your board and who is to serve you? The missionary spirit is just as liable to die out in missionary brethren as any others. I believe that Mr. _____ and Mr. Peck and Mr. Wright and many others at home have as much missionary spirit and tone as any missionaries and are as willing to make sacrifices for the cause and know more about it than most of the missionaries themselves. Such being the case I have great confidence in their judgments.

"There is nothing which has been more abused than the liberty of printing, works which no one could understand, of no value and worse have been published at the expense of the board and brethren have left their appropriate work to prepare them, and they have made them, I believe, in some cases in disregard of the wishes of the Board. Now if they chose to do this out of their own funds and in their own time there could be no objection, for a man has a right to waste his own time and money if he chooses. But if he is sent out to do missionary work and spends the money of the church of God and those who send him are responsible for what he publishes, I certainly think they ought to have control over it. You in the Tract Society do not publish tracts without knowing what they are. The Missionary Society is here a tract society and is under the same rules and protection. I confess I do not see with you that this is any infringement on the independence of Baptist churches or members.

"It is my prayer that God will guide us aright in the present case. It will probably decide the question whether missions can be successfully carried on by large organizations among us. May God watch over and preserve you at home and abroad."

Providence, February 15/55.

"So far as I see the question which must be decided at this meeting are mainly two, first, the relations of the committee and the Board to the missionaries and second the evangelical mode of carrying on missions. Under the first it is to be decided whether the kind of labor, the amount and kind of printing, the expense of buildings and repairs, the coming home and the mode of coming and various other matters are to be decided by the missionaries themselves or by the Board by whom they are supported. That is whether the brethren who support missionaries are to have the direction of the labours, or to have no other duty than to pay the bills. It is claimed that the notions of Baptist independence require that on all these points missionaries be wholly untrammelled. I am willing to grant all that the missionaries can ask on this subject, but I must claim the same liberty for myself. I must be relieved from all obligation of supporting men on such conditions. I am bound as a Christian to see to it so far as I can that my contribution accomplishes the will of the Master, and if I and the missionary cannot agree on this point we must separate. I have a conscience as much as a missionary. If the missionaries are to be under no control and are to control the Board by appeals to the public, who will serve on the Board or the committee or in the mission rooms. The whole arrangement is useless and erroneous, and the _____ are impossible. And really from what I have seen I must say that the missionaries who demand unlimited control have not shown the tempers which would give me the strongest confidence in their judgment.

"As to the other point, which relates to the mode of carrying on missions, whether by preaching or schools, whether we are to devote ourselves to the proclamation of the Gospel or the various modes of civilization and philanthropy now current in the East I believe my opinion is formed. Taking the N.Test. in my hand I cannot entertain a doubt as to what the Master has taught us. I have lived to see Baptists and Unitarians exactly change places on this subject in 30 years. Our brethren really take the stand which we fought against and successfully when our missions began. We bore the scoff of men because we believed that heathen could be converted by the preaching of the cross and now we plead for condemning idolatry by teaching and the formation of a literature before the Gospel can be successfully preached.

"As to the executive board and the Deputation they have been as it seems to me greatly slandered. So far from being tyrannical I think that they have erred by not enforcing good rules with sufficient earnestness. I honestly believe that they have labored to do their duty and to carry out the principles of the Union. They have been spoiled on every side at home and abroad and I think their main fault has been that they have endeavored to save the missionaries from the result of their own actions to their own disadvantage. They are really the injured party so far as I know, and when the whole case is fully stated the missionaries will be only damaged. I believe that nothing is needed in order to neutralize their whole testimony than to place side by side their own declarations at different times on the questions at issue. I regret to say it, but I think you will find this to be the fact."

A great deal of progress has been made in wise adjustment and distribution of responsibility and authority since these early days and no doubt there is much progress still to be made.

The great difficulty is that the issues when they are raised are too often mixed with personal elements tinged with dissension and distrust. The questions involved, however, are questions which should be viewed dispassionately as problems in the discovery of the truest plan and the wisest method. They can never really be rightly settled otherwise. All discussions carried on and all adjustments reached in an atmosphere of suspicion are in danger of being tainted with what is unchristian and to fall short of embodying the wisdom and love of the mind of Christ. At the recent meeting of the American Medical Association Dr. Mayo, the President, said that in his judgment the words and feelings of men contain toxins which react upon their spirit and judgment, and that suspicion and distrust pour poison into personality as real as any chemical taint. If the Korea friends, accordingly, have lost confidence and feel distrust toward the Board and have so expressed themselves they are in a less advantageous position to contribute to the solution of a great problem in mission policy

than they would be otherwise, and than the Board is which has no such feelings of distrust and want of confidence toward the brethren in Korea.

It needs to be remembered also that the problem of the distribution of authority is a problem not between the mission and the Board only, but also between the Mission and the Home Church, of which the Board is at present the representative. The same issue which has arisen now between the Chosen Mission and the Board would arise between the mission and the General Assembly. There is no ground for believing that a mission which disapproves of the limiting authority of the Home Church, expressed through the Board, would be satisfied with it if expressed through the General Assembly. As a matter of fact, a General Assembly is far less competent to exercise any authority in determining missionary policy, whether directly or on appeal, than the Board, and the arguments which the Chosen Mission has used in the petition presented two years ago are more valid against any control of the mission by the General Assembly than against control by the Board.

It needs to be remembered further that the issue is not between the Mission and the Board only, but also between the Mission and the Native Church. The Native Church in the mission field has often argued, and in some fields is arguing now against the control of mission funds and the administration of the work by the Missions on the very same grounds that the Korea Mission urges against the control of the Board. A strong native church says that it knows better what the conditions are and the needs of the work than the mission does, that it is far closer to the problems and the elements that enter into them than any body of foreigners can ever be, that the mission funds were given for them and in response to appeals in their behalf, and were not given to the missionaries. Dr. Duff faced arguments like these in Calcutta many years ago, and they have been advanced in Chile, in Mexico, in Japan, in Persia, and in many other fields. Almost every argument that is used in behalf of the transferring of all authority in missionary administration from a Board to a strong mission can be used also in behalf of its transfer from a mission to a strong native church, and a mission cannot meet these

arguments by advancing its duty as a trustee without recognizing in doing so the trust responsibility and authority of the home board.

In spite of these considerations, however, I believe that the whole question should be looked at afresh and with entire candor and sympathy in the light of the situation in Korea.

2. Any proposal to deal with the matter by altering the form of government or organic law of the church will probably be futile. It may be doubted whether any constitutional change could be made that would meet the problem. There are many who believe that Missions cannot be written into the Presbyterian form of government. A mission is an extra ecclesiastical device, temporary in its nature, designed to accomplish certain ends for which thus far it has seemed to be the most useful instrumentality but it does not fit into a Presbyterian constitution. It is made up of men and women, it is not a church judicatory, it has necessary limitations which are in conflict with principles of Presbyterian parity. Furthermore any constitutional enactment would have to embody universal principles and be stated in absolute terms. It could not provide one form of organization for Chosen, and another for Guatemala, and another for Alaska, and another for Idaho. It may be doubted whether any such regulations are possible.

Moreover, under the missionary conditions which have grown up through the establishment of independent churches, of which, in fields like Korea, the missionaries are members, the proposal of the Korea Mission involves matters which lie beyond the jurisdiction of the Assembly. The Korea Mission is not a presbytery nor a judicatory. Its members are not presbyters of the Presbyterian Church in the U.S.A. They are entirely beyond the ecclesiastical jurisdiction of the General Assembly. No constitutional change can provide for a situation that is wholly without the constitution and that cannot be brought within the constitution.

Even if some method could be devised by which the matters could be handled constitutionally experience has indicated that it would be a long and difficult process, with many unforeseeable pitfalls along the way.

Whatever is to be done should be done by adjustment between the Board and the Missions, or between the Board and the Chosen Mission.

3. In the judgment of the writer the arrangement which it is wise to endeavor to make now is some adjustment that will care for the actual situation in Korea and furnish peace of mind and satisfaction of conscience to the members of that Mission. The proposal of the Korea Mission, however, to establish the general principle that in the case of large missions (what is the mathematical connotation of "large"?) the Mission, and not the Board, should be the seat of authority and the responsible agency of administration, is unwise for many reasons, of which some may be suggested here.

(1) It is unnecessary. For many years the Board has been acting on the principle of the largest possible measure of decentralization and of individual freedom compatible with efficiency and responsibility. The following paragraph from the Eightieth Annual Report of the Board states the case historically:

"The Board has continued to study the problem of how to secure larger and more efficient local administration on the various mission fields. Its policy has been to encourage the largest amount of democratic self-government in the missions, but it is difficult to develop plans which will provide continuous and effective administration where missionaries are scattered in separate stations, where each individual is already over-burdened with his own work, and where the necessity of periodic furloughs interrupts continuity. The development of field executive committees, however, with chairman or secretaries giving their entire time to the service of all the field work in the field concerned, has worked most successfully. The China and India Councils are Executive Committees of all the Missions in those fields, and the great benefit of their work and of the entire devotion of the time of Dr. Lowrie in China and Dr. Griswold in India to the work of the Councils has been most advantageous."

Most of the Missions, if not all of them, excepting Chosen, are well satisfied with the general system and policy as it has been developed. Many of them have wanted the Board to assume more and not less authority. The steady endeavor of the Board has been to devolve responsibility upon the missions, not to withhold it. The

support which it has given to the missions and the administrative assistance which they have received from it have vastly exceeded any restraint that it has laid upon them.

(2) The proposal is not Presbyterian. It is ultra-independency. No Congregational board has ever thought of going so far. On the contrary the American Board has always exercised a far greater measure of control and direction over its missions than the Presbyterian Board has done, and although administratively the American Episcopal Church and the S.P.G. have absolved themselves of responsibility and located it upon the field, it has not been vested in the Missions, but lodged almost absolutely in the Bishops.

(3) As already pointed out, the arguments in the overture from Korea are more valid for a strong native church against the mission than for the mission against the Board. And Dr. Lowrie always maintained this view. In his papers on "the administrative work of missions" and "the supervision of foreign missions" he argued for a responsible missionary administration in the Board at home with as large a delegation of powers to the foreign field as possible, and in his papers on "missionary presbyteries" and "missionary presbyteries in the Home Church", he argued that the administration of missions on the field should be lodged not in the Missions but in the Presbyteries. And in many native churches the very arguments which the Korea overture uses in behalf of mission autonomy are pressed against the Mission, namely that "only men of long residence and participation in the work in any field can hope to fully understand its problems and difficulties.... The time has come when the mission (presbytery!) should be given in its distinctive field (which the Chinese church says is China, and the Japanese Church, Japan) an authority co mensurate with its responsibilities."

(4) The proposed plan would make missions and missionaries responsible to no one. The missionaries in Chosen are now wholly beyond the ecclesiastical jurisdiction of the General Assembly. The proposal would remove them from its administrative jurisdiction. The General Assembly is not and cannot be an administrative body. It has no competence even to pass adequately on such appeals as the Chosen proposal would allow the Board to make against actions of the mission. The authority which the proposal.

would set up is remote and inaccessible to criticism or review. Such agencies could not command the confidence of the Home Church, and would have no instrumentality competent as the Board is now to represent them before the home constituency.

(5) A mission is a body incapable of efficiently discharging such functions and powers as it is proposed to give it. We have not been able as yet in our Presbyterian system to devise any better way of conducting the work than by Missions, but from the point of view of satisfactory administrative efficiency the mission is an utterly inadequate agency. It is an annual conference of busy individuals. Its committees seldom meet. In only a few missions are there effective executive committees, and in not one mission of the church are there such committees sufficiently effective to justify the church or any trustees acting in its name to locate full power in such committees. The Board undoubtedly is inadequately effective, but it is the most effective agency in the whole missionary mechanism, and to a scrupulous and conscientious man who applies to the administration of work and of money the conditions which are required of trustees in America, the proposal to make the Missions the authoritative and final agencies of missionary administration is impossible. With all kindness to the Korea Mission it must be said about that mission also that it is not adequately efficient to justify such an absolute transfer of power to it as is proposed. There is much efficiency in the missions, but it is the efficiency of individual missionaries, good and devoted men and women. It is not the efficiency of missions as organizations. There are, moreover, many problems connected with the mission's work which missions cannot settle upon the field, furlough problems, many problems of resignation, moral problems which, alas, sometimes arise, questions of personal character and efficiency which again and again it has been shown only a distant and impersonal authority can deal with.

(6) The principle proposed would destroy the unity of the missionary work of the church. It would result in dividing the Missions into groups, sustaining different relationships to the Home Church, and it would do this upon an indefinable principle. Just how many missionaries would have to be on a given field, how long, in order to make the Korean proposal applicable? And suppose through deaths and resignations these

size of the mission falls below the prescribed standard, would it automatically lose its autonomy? Anything like unity of policy throughout the whole mission field would be impracticable. One autonomous mission might adopt principles wholly at variance with those which a neighboring mission would adopt. The Missions of Chosen and Japan proper, for example. The authority of the General Assembly would not secure unity. It has not done so in the home prebyteries. Neither the ecclesiastical courts nor the individual presbyters recognize and comply with the final authority of the General Assembly. The principle, moreover, would be disruptive inside each mission, for the arguments of experience and proximity to the work which are urged by the Mission as against the Board are yet more valid in behalf of the station as against the mission. There are stations in Chosen which are larger than entire missions of the Board in other fields. Such a station might justly claim that it "should be given in its distinctive field an authority commensurate with its responsibilities."

(7) The proposed plan gives no protection to mission minorities or to small stations as against the big ones, which often control absolutely in the counsels and policies of a mission. The very troubles which have arisen in Korea illustrate this consideration. It happens that every case of difficulty in Korea has really been due to the fact that the judgment of the Board coincided with that of the minority in the mission rather than with that of the majority. The proposal which has been made would take away all such power from the Board and would deliver in each autonomous mission the interests of the minority of the mission, and of every individual, absolutely into the control of the majority of the voting members of the mission.

(8) The proposal would remove from the missionary board all direct and administrative touch with the mission work. It would reduce it to an agency for the appointment of new missionaries, and the collection and allotment in lump sums to the various missions of financial contributions. Such an arrangement is impossible and undesirable. It is impossible, because by the very nature of the work the

responsibilities of a Board of Trustees cannot be reduced to such elements. Problems of governmental relationships, of interdenominational interests and institutions, of the responsible representation of the work on the field to the churches at home, of the honest and legal discharge of financial trusts, of broad missionary policy of the world's occupation and evangelization, rise and simply cannot be evaded and they will forbid any Board's becoming the administrative nullity proposed. Such an arrangement is not only impracticable, it is undesirable. What is needed in the missionary work, and in all great activities of the Kingdom of God is not less but more central administrative judgment and energy. It is desirable to enlarge the responsibilities of boards and committees both on the field and at home in order to secure more life and thought from the best men. It would be suicidal for the work of foreign missions to deprive itself of the kind of support and guidance which is received from the type of men who have served on missionary boards and whose interest and initiative should be conserved and enlarged, not distrusted and annulled. Protestant missions will become the laughing stock of the world if in the face of every rational Christian principle of efficiency they disintegrate into a scattered congeries of loose and ineffective local autonomies.

4. Nevertheless a definite situation exists in Chosen which must be dealt with, and in spite of the fact that the acceptance of the proposal of the Chosen Mission is contrary to the view which has just been stated, and if generally applied would be ruinous, the writer of this memorandum suggests that the Board should pursue that course in the matter which has been pursued more than once by Missions in the case of individuals or of stations, and grant the Korea Mission full autonomy in its work with the understanding that it will also assume full responsibility. There is a great deal to be said against such a proposal, and it may be that the friends from Korea on thinking the matter through more fully will prefer to go forward

as at present with such enlargement of trustful relations between the Mission and the Board as may be possible as a result of the friendly conferences that have been held. If, however, this is not the case, then I would suggest that the proposed experiment be made with the following understandings:

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(2) The entire administration of the work in Chosen, should be in the hands of the Mission, this to include absolute control of the funds, of the location and direction of the work of the missionaries, of the establishment and closing of institutions, etc. all responsibility to be borne by the mission; nothing to be done, however, which will create responsibility or obligation for the Board.

(3) It is understood that the Korea Mission would make no expenditures beyond its appropriations, that it would not make outside appeals or incur debts, that it would care within its appropriations for all interests and expenditures except regular furloughs and emergency health returns.

(4) The Board must not be asked to assume any responsibility, to intervene in any way with governments, or to give any preference to the work in Chosen over the work in other fields. The mission will deal with all matters whatsoever in its own behalf, and political questions to be handled by it directly, without appeal to the Board, with the American Minister in Tokyo and the American Consul General in Seoul. The Board must not be asked to assume responsibilities in matters in which it has not had an opportunity to express judgment or to assume accountability.

(5) The Board must fulfill its obligation apart from the mission toward the union college in Seoul and if need be, toward the Severance Medical College, but as both of these are independent legal corporations it would appear that the obligation devolving on the Board with regard to them would be in connection with appropriations of money and appointment of missionaries.

(6) This arrangement should be entered into for a definite period of time, for example, five or ten years, with the understanding that at the end of such an experimental period, it be subject to revision or annulment or extension.

(7) The chief difficulty which this plan presents relates to the minority of the mission who may not approve of it or desire to have the administrative autonomy of the mission lodged with a majority of its members. Perhaps those who are present in the next conference on June 18th can suggest what should be done in the case of any minority of the mission that may contend that it was appointed under the present manual and that it has rights in its relations to the Board which cannot be subjected to a majority of the Mission. It would have to be understood also that all new missionaries would need to have the situation explained to them, and only such reinforcements be sent to Korea as were prepared to accept the status which they would have in Chosen.

Robert E. Speer.

CHAS. ALLEN CLARK

RECEIVED

OCT 13 1917

Rev. Speer

Chas. Allen Clark

KOREA MISSION

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

SEOUL, KOREA

31-17

The enclosed clippings giving the speech made by Mr. Usamis before our General Assembly will give you some idea how your speeches out here are being used. You may perhaps imagine how happy they make the Koreans.

Yours sincerely
Chas. Allen Clark

The Board of Foreign Missions
of the

Presbyterian Church in the U.S.A.

156 Fifth Avenue

New York

October 15th, 1917.

OFFICE OF SECRETARY

RECEIVED

OCT 16 1917

Dr. Brown.

The Rev. Arthur J. Brown,
Building.

My dear Arthur,

If nobody has sent you the address of Mr. Usami at the General Assembly in Korea I think you will be interested in reading it and also the note from Mr. Clark which accompanied the clipping from the Seoul Press containing the addresses. Will you kindly let me have these back when you have read them.

The two ladies to whom Mr. Usami refers are no doubt Miss Bennett and Miss Head of the Southern Methodist Board.

Mr. Clark is in error in thinking that the quotations that Mr. Usami makes are from any speech of mine in Korea, they are from our Deputation's report to the Board.

Very cordially yours,

RES:C.

Enclosures.

